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Pro-Slavery.

From the Correspondence of the Courier and Enquirer.

THE LONDON CONVENTION.

LONDON, 23d June, 1843.

Mr. Editor:—Having in my last letter briefly traced the progress of the anti-slavery convention, and particularly the beautiful development of brotherly love as exhibited by the Society of Friends, in their communion with their colored brethren, I hasten on to consider some other points which have engaged the attention of that distinguished body.

An interesting debate arose upon the subject of *free trade* and the awful sin of encouraging slavery, by using any article, the product of slave labor.—Some maintained that, *regardless of all consequences*, quite an abolitionist doctrine, it was a conscientious duty to abstain altogether from the use of any article stained with the sin of slave labor; that you might as well own the slave as to employ him, which you do in effect by purchasing the produce of his labor. It is true that you do not absolutely own the slave, but you support, instead of starving the man who does own him, and therefore are particeps criminis. Others contended with indomitable zeal, that the adoption of such a law by this august legislative convention, would endanger the commercial affairs of the nation, obstruct the intercourse with foreign powers; force Brazilian sugar and American cotton and tobacco to the continent of Europe; ruin our manufacturers at home, establish them abroad, and would prove most disastrous to the principles of free trade, principles founded upon the broad basis of purchasing in the cheapest, and selling in the dearest markets. In short, some cried one thing and some another, the most part not knowing what, until at length the swelling storm was quieted by some conscientious being, who felt the burden of the sin and the pressure of interest at the same time, kindly moving that the further consideration of the subject should be postponed for twelve months, or until the next meeting of the convention. From the utter impossibility of so many consciences, all pulling different ways, being now brought to pull one way, this proposition was eagerly laid hold of, and agreed to, nem con.

Notwithstanding therefore, the deadly and damnable nature of the sin, which no honest man can doubt, the breastworks of tender consciences gave way before the irresistible pressure of temporal interests; and all Quakers, Chartists, Infidels, and anti-slave philanthropists, of all classes, countries, tongues, and hues, have a plenary indulgence from this court of conscience, for the space of one whole year, more or less, to chew tobacco, smoke tobacco, snuff tobacco, suck molasses, eat sugar, drink coffee, and wear cotton shirts, without being excommunicated from the Church, without being hanged or burnt at the stake, and without even purgatorial purifications.—What a blessing! But mark, all ye tender conscience people, this indulgence extends to one year only, or thereabouts, therefore ye will do well before the revocation of the edicts of the crown and anchor, to anticipate a little, and conscientiously work to the windward of *old scratch* by laying in a sufficient stock of the aforesaid articles to last the remainder of your natural lives.

One of the most extraordinary features of the convention is the appearance of so many American gentlemen delegates, for there are no ladies this year to feed the fires and stir up the cauldron of strife.

That Englishmen should indulge themselves in traducing the American character, or railing against the laws of the country, against Church and State, against everything appertaining to the republic, is nothing new or surprising. It is the safety valve of English malignity. But that any native born American citizen can so far divest himself of every particle of nationality—of the common feelings of love and gratitude to his country—of respect for his own kindred, and regard to his own honor, as traitorously to come before any tribunal in a foreign country and slander his own mother and his own mother's children, is one of those enormities in metaphysical science which the powers of mind cannot comprehend, nor the boldest imagination conceive.

Suppose the American delegates franked out and home, still one can hardly believe that so small a bribe would purchase the degradation of an honorable mind; nay, of any mind, however corrupt, debased, and groveling. A man to be hired at any price to slander his own country must, of necessity, be so radically void of every principle of moral and patriotic feeling, so perfectly inaccessible to the slightest sense of shame, that he stands a monster in the shape of man, fit for "treason, stratagems and spoils."

Could those gentlemen read human nature, could they catch one glance of the disgust and contempt with which they are viewed in this country by the very people too who spirit them on, and do all they can to sustain them by the grossest flattery and demonstrations of applause, they would skulk from society, shun the eye of man, and hide their heads in the deep bosom of their native wilderness. I should be glad to know upon what principle of right, or justice, or common sense, a meeting of abolitionists, radicals, chartists, socialists, and infidels, is called together in London, with the object of interfering in any way whatever, with the internal polity and the administration of law in the United States?

Do you think England would tolerate such meetings formed in the United States, for the purpose of dictating to the people of England what laws they ought to obey, and what not? To attack openly, upon the platform, the Church of England and the constituted authorities of the State, and to use every effort to shake the allegiance of British subjects to the British crown? And what would *they* say of an Englishman who would dare to show his face in such a meeting, much more to take a prominent part in its proceedings—traduce the queen upon the throne—vilify her subjects, and blast the character and moral reputation of his country? I cannot tell you what they would *say*, but I can tell you what they would *do*. They would scout him from society, and trample him under foot as a denationalized rascal, a disgrace to his country, a hireling traitor, unworthy of British protection, and of the British name.

The abolitionists are wrong in principle, and wrong in practice. The very fact of which they boast, of having conducted more than 1600 slaves from the United States into Canada, within the last five years, by their agent, Fuller, proves their thievish propensities. The laws of England recognize no difference in guilt between the thief and the receiver of stolen goods. Canada, according to the statement of the abolitionists themselves, is the receiving house of stolen goods, and the avowed shelter for thieves and robbers.

No slave can enter Canada but in the character of a robber. The very clothes upon his back testify against him. According to the tenor of the 10th article of the late treaty between England and the United States, neither the authorities of Canada or of Great Britain herself, have any more right to detain a runaway slave, than they have to detain a white criminal, who has fled to Canada for shelter. These authorized agents of the convention may, with just as much honesty, rob one of the banks in New-York of its dollars, as a Virginia planter of his negroes, or stand upon the confines of Canada, ready to receive the stolen money. Both species of property are equally recognized by the laws of the country, and both equally entitled to their protection.

There can be no question, and there is no question, regarding the iniquity of slavery—the cruelty and injustice of holding any innocent human being in bondage. But the question, and the only question is, in *what manner* can the slaves, now in bondage, and placed in bondage by Great Britain herself, against the remonstrances of the planter, be emancipated consistent with the acknowledged rights of the proprietors, the well-being of the slaves, and safety to the State. This is a fair, honest, legitimate question, but one that I do not perceive, after seven days' conventional debating, has been so much as mentioned. As I cannot see, so far as regards the United States, any good that can result from such a combined mass of stupidity and ignorance; and as I am fearful that the American delegates are better qualified to make a display of their own talents before a British audience than to effect any good for their country, I trust my countrymen will pause before they allow themselves to be made instruments of injustice to their fellow-citizens, and become wholesale robbers, to gratify the claims of a spurious philanthropy, and to fortify the possions of cunning men, who kindly recommend all *colored people* to the communion of *others*, but reject them from their *own*—"*I hate robbery for burnt sacrifice.*" Yours, truly, TIMOTHY TICKLER.

P. S. As it may be thought that Timothy is a slaveholder, and an interested writer, I beg to assure you that he never had any interest, direct or indirect, in slave property, and can have no object in view but one of justice and right.

From the London correspondent of the N. Y. Com. Advertiser.

TEXAS AND SLAVERY.

You are already aware of the anxiety displayed by the anti-slavery societies in this country for the abolition of slavery in Texas. I now beg to ask your especial attention to the form which this anxiety has taken, and to the eventual insentions of the parties who entertain it.

It is the wish of these anti-slavery gentlemen to raise a sufficient sum of money for the purchase, with a view to emancipation, of the entire slave population of Texas. There exists in that country a small party favorable to this scheme. Through them it is intended to make the following proposition to the Texan government: That a sufficient sum of money shall be raised in this country to remunerate the slave owners of Texas for their property in the slaves. This money to be given to the Texan government in exchange for public lands at a fair price, on condition that the government do abolish slavery throughout their whole territory, and apply the money to the payment of the slave owners.

This is all fair, if the parties can agree. But mark the sequel. The British government have distinctly promised the agents of this movement the direct aid of their influence; [we know what "influence," signifies, when used by a strong power in reference to a feeble one;] and have farther agreed to guarantee against loss the parties advancing the money required for the execution of this plan. The British government does not extend its aid to this plan without a motive; are we to believe that this motive is pure philanthropy? In addition to the jealousies of the great European powers, and the dissensions and threatened revolution in Ireland, is this government disposed, from a mere feeling of general benevolence, to excite the animosity of Brazil, of Portugal, of Texas, and of the United States? Is philanthropy, like truth, "at the bottom of a well," that England must tumble in for the sake of finding it? This is too absurd. Doubtless the apparent actors in all these abolition movements are actuated by those conscientious motives which they profess; but the government plays a deeper game. Its wish to exclude the products of slave labor from the markets in which its own free labor is a competitor, can be explained on grounds more comprehensible and less suspicious than a supposed attack of moral and religious cholera-morbus. The sagacious statesmen of this empire "need no ghost, come from the grave," to tell them that if slavery is abolished in Texas, that country becomes a continental Hayti upon the very borders of the United States,—a city of refuge for the truant slaves of the Union; and, if all the efforts here made to discourage white emigration to that country are successful, a negro republic, militating against the entire system of American slavery, and offering a premium, not only to runaways, but to wholesale murder and insurrection. "These are not visionary anticipations;" their truth is too evident, and a course of events so disastrous ought to be prevented. You may fancy it improbable that the Texan government will entertain this abolition proposal. So it would seem; but the emissaries of the movement who have been in Texas, and who reside there, say, that aided by the "influence" of the British government, the eventual success of the plan is certain.

Will it not be worth the consideration of our northern statesmen, whether Texas had not better be received into the Union,—slavery and all,—allowing that institution to take its chance of eventual abolition, than to permit the occurrence of such a state of things, as now seems likely to come to pass?

I have thrown these observations and suggestions (relative to this last subject) very crudely and hastily together, on the strength of information which I have just received, and of the authenticity of which you need entertain no doubt. You will, I am sure, agree with me in thinking the subject itself, and these late develop ments in regard to it, of high importance, and some matters of minor consideration upon which I had intended to offer a few remarks must give place till my next. I remain, yours, very respectfully, A YANKEE IN LONDON.

[There is nothing new to us in these revelations of our correspondent. We had several conversations with the agent from Texas, before he embarked for England, and our readers may remember that we alluded to the matter, several months ago—expressing our belief that the abolition of slavery in Texas would be accomplished. As to the annexation of that republic, to our own, we say that the idea is not to be tolerated for a moment; and we cannot see what objection can be made, in or by this country, to the abolition of slavery in Texas, even though the "influence" of the British government is to be employed as a means to that good end.]—*Ed. Adv.*

From the Ohio Statesman.

OREGON.—ADDRESS TO THE SOUTH.

An address to the people of the Union on the subject of the proposed immediate occupation of the Oregon, was ordered to be prepared at the meeting held in this place on the 29th of April last. It was prepared some time since, and sent to this office, but having been misplaced, its publication has been delayed until this late day. The address consists of three parts, and the following is that portion which is more particularly intended for the South:

"To our fellow-citizens of the South—those not inaptly denominated, and whom we are most willing to designate, as the "*Chivalry of the Republic*"—we would also beg leave to submit a few reflections, suggestions, and considerations, which late events and various votes in the Senate during the last year, are calculated to induce or to create.

It is matter of history, how deeply the commercial interests, and, indeed, the commercial existence of the eastern States were involved at the commencement of the last war with Great Britain. That a war, excited by the unjust aggressions of that power on the commerce of the Union, was more feared by New England than even a continuance of that oppression, as calculated entirely to destroy those interests, which such aggressions had but crippled and disturbed, with loss, vexation, and uncertainty—that this vast and deep involution of interests was the moving cause of opposition to Mr. Jefferson's embargo, and the origin of the Hartford Convention, and various other evidences of opposition to the war, is now beyond the reach of contradiction. The bravery and devotion of New England was never doubted—for who could for an instant question the true patriotism of those who had commenced the war of the revolution, and who had furnished more men and means, and patriotic enthusiasm in the accomplishment of our liberties, than any other equal portion of the Union, South Carolina scarcely excepted. It has, nevertheless, been charged that the temper exhibited by a small fraction of New England's commercial community was rather to be imputed to their predilection for the institutions and the aristocracy of Great Britain; and however without foundation, or open to the above explanation has always been the charge, it has to a certain extent found currency in the South, or among the slaveholding States. And evidences of this are so rife in what has been said in and out of Congress, that no enumeration of corroborative facts can be deemed for a moment necessary. On the other hand, the South has always been considered under all circumstances, as most firm and steadfast in its resistance to British ambition, avarice, and oppression. To prove this, reference need not be had to the Marions and Sumpters, Hugers, and Haynes, Henrys, and Monroes, and other equally venerated names of those in the South who have been foremost and firmest in their denunciations of English arrogance, and their opposition to British power and oppression, from 1774 to the present day—while not a name of note can be produced, whose bearer was ever known to yield an iota to her domineering pride. Such being matter of history, it was deemed a consequence of course, in the West, that the South would be with us in resisting all pretensions of Great Britain, in any direction which could affect the honor of the Union, or the interest or advancement of the West.

Such they would fain hope is yet, and will ever prove to be the case; but in proof of what seems at least an appearance of neglect in the South, to immediate western interests and national honor, we may cite the vote on the British treaty last August, and also during the late session, on Mr. Linn's bill for the occupation of the Oregon. Those votes have also surprised us for other reasons we now proceed to state, and which we are willing to admit, are mere phantasms, created by threatened difficulties on our northwestern border.

In at least two especial ways has the South been for many years annoyed, in consequence of the existence of English dominion on this continent. On the north, the Canadas have ever been the refuge of fugitive slaves, never to be recovered, as the late treaty most plainly takes care to indicate, after they have once passed the border whither they are tempted, not only by English emissaries, but many dangerous, though perhaps, well-meaning fanatics of intervening free States of the republic. They are so far encouraged as not only to be enrolled among the British troops, but they are told openly, (as latelely by Lord Ashburton himself,) that they are justifiable in *stealing their master's horses* as necessary to their escape.

On our southern coasts, slaves cast upon the West India islands have been declared free by the laws of England, and as a recent and most shocking example proves in case of the Creole, they are even encouraged to piracy and murder for the achievement of that release, which they are openly told is attained the moment they reach any realm appertaining to the crown of Great Britain.

For this last grievance, if not for the first, indemnity for the past, and security for the future, was anxiously and confidently expected on the annunciation of the result of the late negotiation at Washington. How far such expectation has been realized the result of the negotiation fully discloses. The South, too, has always prided itself on strict constitutional constructions, and on perpetually holding up the precept and example of Mr. Jefferson, which inculcated an entire avoidance of all entangling alliance with foreign powers, and all diplomatic relations whatever, which did not immediately concern the national interest or welfare.

When, then, it was announced that this republic had stipulated to maintain a squadron of 80 guns in the slave latitudes, to assist Britain in the suppression of the slave trade, for the furtherance of her own immediate interests—it was expected, that however philanthropic the motive, or laudible the object in view, such a stipulation would have met with immediate opposition from the South as deeply committed to the above-named principles of Mr. Jefferson, if not in consequence of the omission of other stipulations for the protection of the southern States, recognized by the constitution of 1789.

Beyond all this, it was deemed a matter of course that the South would be found among the first—if not to sustain the national boundaries established by the treaty of 1783, after being so nobly achieved by their ancestors of the Revolution—to maintain at least those rights, and urge the occupation of that immense western territory which had been purchased from France in 1803—purchased, too, by Mr. Jefferson, the incarnation of their most cherished national and sectional principles—purchased, too, not alone for the glory, and peace, and interest of the whole Union, but with the ostensible and avowed motive on the part of France and the republic, of preventing its falling into the hands of England, the great warlike and commercial rival and hereditary enemy of both. It seems, however, to us, perhaps not impartial umpires of the West, that the above-named considerations have not had their expected and accustomed operation, or that others which have arisen since the last war with Great Britain, have been deemed of more importance to the present interests of the South, or that its prospective relative power in the government has been permitted to control forgone principles and opinions.

All are aware, as regards the slave trade within the States, that every dictate of feeling, and interest, and humanity, would induce the transportation of slaves by sea, instead of having them driven in *chain gangs* across the continent—affording a spectacle revolting alike to the slave dealer and philanthropist, but which must more and more continue to be exhibited, while the present danger of shipment is so imminent and perpetual.

It is most painful to impute motives which may be reflected on the West as an integral portion of the republic, and it is not therefore our intention so to do—but we feel constrained to name a few considerations which might have had some operation on the South, such as they are once before supposed to have had on a small fraction of the East, and which might, under very similar circumstances, likewise actuate the West—though it is devoutly trusted that such may never be the case, whatever the occasion. It would be unjust to suppose that mere indifference to the interests of the West and the honor of the Union, has operated on the South in the consideration of those subjects of importance which have lately undergone the action of the Senate. It would be better even if some sectional interest of supposed national advantage, in which the West was little concerned, had operated upon our brethren of the East and South, than that their action or inaction had been the result of that paralyzing atrophy which is the surest indication of national decay.

Since the year of 1812, a vast interest has grown up in the South, which was fostered by, and previous to that contest, had little or no existence. Reference is had to the cotton trade and cultivation, now furnishing two-thirds of our national exports.

It has been remotely suggested within the last year, that the increased risks and premiums of insurance which a threatened difficulty with any foreign power must create—or the almost absolute destruction of the cotton trade, which must be the inevitable consequence of a war with England, has not been without its influence on the people of the South. Nor is it to be denied that not only with the South, but with the whole Union, this is, as it always should remain, a most legitimate consideration.

But whether the course lately taken, of giving up the bounderies of the Northeast, for the convenience of England, or of exposing the peculiar institutions of the South to disturbance and destruction, for the gratification of her prejudice, her interests, or pseudo philanthropy—or whether the neglect of the interest and peace of the West, we do claim to have been exhibited, will be most conducive to the rights and honor and prosperity of the whole, is exceedingly doubtful, and ought at once to be determined.

It has also been suggested that the unexpected support received by England from the South, as evinced by its acquiescence in the 80 gun squadron article of the late treaty, has been induced by the consideration that it is equally the interest of Britain and the South to suppress the slave trade to South America, not only for the benefit of English and American cotton plantations in Asia and the south of this republic—but also that the slave property of the South may thereby be increased in value.

Without a word as to the truth or falsity of this consideration, or any reference to its legitimacy, it is dropped for the benefit of those most deeply implicated.

And yet another consideration, which, though not appearing upon the records of the Senate, has made itself obvious on various occasions, may be supposed to have actuated the senators of the South, in their vote on the bill for the occupation of the Oregon. Reference is had to the probable preponderance of the free over the slave States, should the Oregon be immediately peopled, and remain an integral portion of this republic. This, with the South, is, no doubt, a just and legitimate consideration; and perhaps, for the peace, and greatness, and prosperity of the Union, the present equal balance of power in the Senate should be preserved. But if the South will look to the probable neutral position the Oregon will at once occupy, or if it will look but half a century ahead, this consideration may be thrown aside, and the South be induced at once to join with the West in advancing the immediate march of our hardy pioneers to the eastern borders of the Pacific ocean.

Should it ever be in accordance with the feelings or interests, or the union of the States of this republic—the country west of the Rocky Mountains, as soon as it becomes sufficiently populous for defense against the savages on its borders, will probably settle into an independent State, bound by all the combined considerations of interest and defense, religion, laws, and consanguinity to the invincible and immense nation, which, fifty years hence, will people this continent between the extreme west of the Mississippi valley and the Atlantic ocean. Such being its probable future destiny, it will, while a part of the present Union, have too deeply at heart its present growth and future prospects, to take *any* step which would in any event array any portion of the Union against its advancement; and it would most probably be permitted to remain neutral on all those questions of sectional interest which must necessarily agitate the councils of the Atlantic or eastern republic. Nor, is it by any means impossible that the domestic institutions of the Oregon republic, will not be different in all respects from those of the southern States, more especially should it include the Californias, however desirable it will, no doubt, be that slavery should have no existence on the borders of the Pacific ocean. With this, however, we have nothing to do. We have barely deemed it part of our duty to suggest some of those motives which, by some possibility, may have actuated the South in its feeling towards this, to us, momentous subject, in order that such action from such motives may be explained, or disavowed, or that admitting the above suggestions to have some foundation, the West may act accordingly, and adopt such course, amidst sectional jealousies and conflicting interests, as may be deemed most conducive to the honor and peace of the whole republic, not forgetting in the mean time, the interests, the advancement, and the prosperity of the West.

To those most peaceable and apprehensive of our fellow-citizens in all parts of the Union, who oppose, or are indifferent, to the immediate occupation of the Oregon, on the ground that it will too widely extend the limits of this republic, we repeat what has been said to the South in regard to its becoming a separate government, so soon as sufficiently able to protect itself, that the Oregon republic on the west as the Canadas of the north, will always furnish a barrier against the fierce tribes of the N. W. wilderness, and the two empires combined, may not only control the commerce, but defy the combined powers of the world.

Selections.

EXTRACT FROM A SERMON ON THE ANNIVERSARY OF THE DECLARATION OF INDEPENDENCE.

BY WM. H. FURNESS, OF PHILADELPHIA.

How does it become us as men and as Christians, to honor our fathers and the great principles which they asserted? Is it by peals of artillery? by military displays? by vaingloriously dwelling upon our privileges, without a thought of our obligations? Shall we unite in the boast, so glaringly false, that this is a land of universal freedom? Shall we shut our eyes to the fact that nearly as many human beings as this country contained sixty-seven years ago are now living on our soil in a state of bondage and ignorance, so entire that it is continually asserted of them that they prefer chains to freedom? Away with this gross self-delusion! Our false and hollow declamations are an insult to freedom. Our hymns of national rejoicing are a mockery and a blasphemy in her ears, and our consciences are seared, if we are not cut to the heart, at the contemplation of this gross inconsistency. What claim has that to be honored as patriotism, which can consent that our country should be disgraced by the exhibition of such a flagrant insensibility to common justice and humanity? If with a manly honesty we look upon our country as it is; if, while we gaze upon its glory, which is great, we do not turn away our eyes from its shame, which is also great; if we remember how its beauty is marred, and its influence among the nations abridged by the foul blot of slavery, then we honor the sacred principles which we would commemorate—

I. By gratitude to God that that principle has been so solemnly avowed by our fathers. Yes, my friends, let us thank God for the Declaration of Independence. We have reason to believe that it was drawn up in an honest love of liberty. For in the original draft of it, it was expressly set down as one reason justifying a secession from the British crown, that the mother country had forced slavery upon our soil. It is true this item of complaint was stricken out, and it does not appear in the Declaration which was adopted and proclaimed. Still, that it was originally introduced, shows what the spirit of that day was. And although the declaration has been, and still is, to a melancholy degree, a dead letter; yet for the letter we may well be thankful. That is something to be grateful for. By it we are irretrievably committed to the cause of universal emancipation. The country has given to the world its written bond and pledge; and it professes, by every annual celebration of the publication of that pledge, to glory in it. We may repudiate our commercial obligations, and resolve to face the dishonor. But the word we have given to the holy cause of liberty, we must redeem. In tones growing every year and every day more and more loud—the world is holding us to our word. Through the ten thousand avenues of the press, by the united voices of all literature, and religion, and civilization, the inconsistency of which we are guilty is charged home upon us; and as God liveth, we shall feel it ourselves more and more, until we can endure it no longer, or we must tear the great Declaration into atoms, and obliterate its remembrance from the minds of men. Thank God! the country is beginning to feel it. Wise and good men have been raised, with the spirit which the country so boastfully professes to honor, "the spirit of '76," and eloquent voices have been heard, and eloquent pens busy, in behalf of the sacred principle of the Declaration of Independence; and this spirit by which they are inspired, they have diffused; and the friends of a broad and consistent freedom, who hope, and pray, and labor, for the abolition of slavery, are now numbered by thousands and tens of thousands; and State legislatures, which a little while ago would not entertain the subject, have made deliberate and full protests against the great disgrace and sin of the land. At all events, the subject is up. Public attention is in the slow, but steady process of being concentrated upon it. And is not this a thing to be grateful for? For how else, but through the awakened intellect, and conscience, and will of the whole country, is this confessedly sore evil to be got rid of? There is no other way of deliverance under heaven, and here is a way; the human will, honestly and bravely put to the effort, will, with the blessing of heaven, insure a final and glorious triumph; and I say it becomes us, in view of the approaching festival, to thank God for that declaration of human rights made by our fathers.—Blinded by love of ease and self-interest, and long familiarity with the great evil, we may be dull and slow of heart to take in the full import, and admit the full application of that noble declaration, yet the public opinion of the world, expressed through all the abounding facilities of the press, will ring it by and by in our ears, with a voice to awake the dead.

II. With gratitude to God for the day and the deed which we celebrate, it becomes us at this season to approach the altar of our country with new proffers of service, new vows of self-consecration to the cause of human freedom. But here I am instantly met with the inquiry, "But what have we to do with slavery? We have no slaves here." My friends, you err. There are slaves here. There are slaves here, do I say? Where shall we find a freeman? Where shall we find a man who fully deserves to be entitled free? "He who committeth sin, is the servant, the slave of sin." We are in bondage—none the less grievous because we are insensible to it—to our selfish passions, to our willful prejudices, to our low and worldly inclinations.—By these we are imprisoned, tortured, fettered; and the clanking of our chains, although they are invisible to us, is heard by the angels. It sounds in the ear of God. And it is not the domestic slavery of the South, but the domestic, personal slavery of the North, which we have an immediate concern in abolishing. It is to this point that I would now direct your attention.

It is true, were we really free here at the North, were there no chains upon our minds, upon our souls, there would be none on the body of the southern slave. And I do not mean to imply, that if we were free, we should instantly march to the liberation of the slaves at the South. No, my friends; we should not stir from the spot. The holy spirit of freedom, glowing over all the North, would catch and kindle the heart of every slaveholder at the South, and he himself would instantly break the rod of oppression, and let the oppressed go free.—The spirit of opposition to slavery, which is now beginning to appear at the North, has not, indeed, yet had this effect upon the South, because it is faint and small, and is not yet understood. It is misrepresented; and they who are most prominent in expressing and awakening this spirit, are confounded with enthusiasts and fanatics. But the world has always been slow to recognize its true friends. It has always treated them at first as its enemies. But the time of recognition will come—nothing can stop it—when truth, and humanity, and the holy love of freedom, shall be seen as they are; and then all hearts will be captivated by their divine majesty, and all, in whose bosoms the least ingenuousness still lingers, will leap to lift up those whom they have oppressed, and to break the chains which they themselves have forged.

As it is, the North stands guardian and protector of the slavery of the South. Being ourselves in bondage to a host of ignorant prejudices and fallacies, we throw a broad shield of extenuation over this horrible wrong. We do all we can to soften and hide its worst features. We condemn it in the abstract, but in fact we justify it; and the prevailing feeling among us is, that not the plea of right, but the plea of necessity, not God, but fate, is omnipotent. The influence of the North sides with slavery. And thus we are guilty of a positive and unauthorized interference with the South. We interfere with the sacred rights of humanity. The public opinion of the North goes between the master and the slave; and we help to defraud the latter of his property—his property in himself—his inalienable rights. We have yet to learn the principle of non-interference. Let us labor first and chiefly, then, for our own emancipation. I do no ask you to liberate the southern slave. Let us free ourselves; and then, by the steady, almost involuntary, force of reason, truth, and freedom, illustrated in our words, and in our whole manner of living, the masters will become free, and, as an instant and certain consequence, their slaves.

Let me mention some of the fallacies by which our minds are fettered, and we are defrauded of our liberty.

In the first place, we continually allow ourselves to talk and argue as if there were such a thing as a right of property in human flesh; as if one human being could belong to another, as his horse or his dog belongs to him. But there is no more ground for such a right, than there is for a right to steal, or commit murder. The law may assert such a right; but all the laws of man cannot make that right, which is wrong by the law of God. Can it be right to appropriate to ourselves another man's money? But his personal liberty is a possession indescribably sacred; and shall we claim a right of property in that? So careful were the framers of the Constitution of these United States in this particular, that Mr. Madison tells that particular pains were taken so to frame the language of that instrument, that it should not appear, in the remotest manner, to give countenance to the idea of a moral right of property in man. We are in bondage to a vague and false idea of the authority of human institutions, when we allow them to make of none effect the commandment of God written on the heart, and declared by our fathers as the fundamental law of national independence. We may question, and argue, and entangle ourselves in all manner of sophistry, but still every man knows in his soul that he has a right, given him by his Maker, to himself, which cannot be claimed by another man, and of which he cannot be justly deprived, through the mere accident of his color, or his birth. And if one man has this right, all other men have it. We are not free, so long as our recognition of this right is not clear, deep, and habitual.

Do not suppose, that when I pronounce the laws unjust and immoral, which pretend to give a right of property in man, that I mean to advocate their violation by force. I declare only that we are bound to obey God rather than man; and obedience to God's law never requires us to break human laws by violence. It is true, our fathers, whom we honor, maintained the right of forcible resistance to unjust and oppressive laws. They were, in this respect, no wiser than their time. But Christianity condemns the use of all weapons but those of reason and of right; and in these we may repose a boundless confidence.

But again. Another chain upon our souls is the idea, so widely entertained, and so often expressed, that it is a violation of the Constitution even so much as to discuss the subject of slavery. My friends, what is the main purpose of the Constitution, but to secure personal freedom, and especially the liberty of opinion and speech? So sacredly does it regard these principles, that it does expressly provide for alterations of itself, and directs the way and manner in which alterations may be effected. "Ah!" but it is said, "alter the Constitution, if you wish to get rid of slavery; but do not discuss and agitate the subject." But what mockery is this! to talk about altering the Constitution, without previously attempting to alter the public mind! The Constitution is the expression of the mind and will of the country. And a change must be wrought in the opinions and sentimeats of the country, before any change of the Constitution can be attempted. And how is the public mind to be influenced, but by discussion, by freedom of opinion and speech? In a case like this, in which the most sacred moral principles are involved—the great social law of Christianity—you may justly look to the Church to be forward in the formation of an enlightened, Christian public opinion. It is its plain duty. But we all help to make up public opinion. The mother, in her still, domestic retreat, is daily and hourly forming the men of the next generation, and she has a duty to discharge, which she cannot evade—a duty which she owes not only to herself and her children, but to the Constitution itself—the spirit of which is grossly violated, so long as we remain willfully ignorant and insensible in reference to this momentous subject of slavery.

Another palpable error which has long held despotic sway over the mind of the North, is the idea that the discussion of this subject endangers the continuance of our glorious Union; that Union which the father of our country has so earnestly enjoined upon us to cherish. My brethren, it is the existence of slavery that endangers the Union. Endangers the Union! It has already all but destroyed the Union, which exists now only in name. The South knows how abhorrent to all the principles of our civil fabric is the slavery which she harbors in her bosom; and she watches over it with a keen and jealous eye; and there is now a great gulf of suspicion and distrust between the two great portions of our land. There is no affection, or confidence. This dread curse hangs over the country, and poisons the fountains of our social intercourse, and obstructs the righteous administration of affairs, and brings the worth of our institutions into question. The Church trembles and bows before it. It dishonors the hall of our national legislature. It has led to gross and reiterated violations of the Constitution.

In the fourth place, we are deluded and kept in bondage by the false and unworthy notion that the physical comfort and apparent contentment of the enslaved, compensate them for the loss of their inalienable rights as men. How can we bear to hear the matter argued thus; to hear those who profess to be freemen, and the sons of freemen, insisting that slaves are comfortable and happy. What if they are happy? Are they not slaves? And if they are content to be slaves, are they not degraded to the uttermost? If we are free, we should never dream of thinking that any amount of physical comfort could atone for the loss of personal freedom.—Our fathers looked upon a trifling tax as an intolerable wrong, because it was the infringement of a sacred principle; and the faintest show of injustice and oppression they resisted unto blood, holding life and all its comforts hateful without personal freedom. As we venerate their memory, let us break the chain which an inordinate love of bodily ease has fastened upon our understandings and our hearts; and let us no more be heard speaking as if it were of no importance whether men be free, if they are only comfortably provided for, and have enough to eat and drink. Such a mode of speaking indicates the very spirit of a slave; and the political liberties of that people are worthless, who show that they consider physical well-being the highest good of life. They are ready to put on the chains of any master who will promise to keep them well fed.

Once more, we betray our spiritual bondage, when we urge against the cry for instant justice to the injured, for instant mercy to the oppressed, that the victims of oppression must first be prepared for freedom—that they must be first educated. The suggestion involves a gross absurdity. It is as if a man had kept another human being bound hand and foot from his birth, on the floor of his house, and his neighbor were to go in and beg him for mercy's sake to unbind the poor creature, and he were to reply, "How can I loosen the cords which bind him? He does not know how to use his limbs. If his limbs were set free, he might toss them about in such a way as to injure himself and us. No; he must be taught how to use his arms and his feet, before they are unbound." As if such a thing were possible! Freedom is the preparation, the indispensable preliminary to education. You cannot educate men, unless they are first treated as men, as responsible beings. You must give them the motives of men, if they are to be inspired with the ambition of moral and intellectual improvement.

And this leads me to remark that men talk of the emancipation of the enslaved, as if this were the last boon that we could bestow on them—as if by the bestowment of this gift, our obligations to them were cancelled, and we had nothing more to do.—My friends, this is but the first step in the path of justice and mercy. The simple fact is, that there is in the bosom of our land a large multitude of human beings, in a state of abject bondage; and they are so, through our influence, through the force of the public opinion of the land which authorizes and justifies the continuance of this evil—which positively resists every effort towards its removal, and will scarcely permit it to be discussed. Our plain duty, then, is to draw back the hands which are extended to support and protect this great injustice; to cease from our interference with the most sacred right of property; to arrest the current of opinion and sentiment, which, coming from the North, upholds the lawfulness of holding men in bondage.—Let us only do this—let us only be true to the sacred dictates of justice and humanity, and how soon would all chains vanish from our land! But further, we profess a religion which enjoins all offices of mercy, as the first and highest of duties. Christianity came to liberate the captive—to bring glad tidings to the poor. And it is the indispensable qualification of a disciple of Christ, that he should cherish the same spirit. The ignorant and degraded must be enlightened and lifted up.

To what a glorious office of Christian charity does the providence of God summon the people of this land! At this season, when the glorious recollections of the past gather round us, when we are carried back to that period which saw men rising above all considerations of personal ease, pledging their lives, and fortunes, and sacred honor, to the support of a great principle, may we not hope that that good old time will come again? And then, too, when the principle of right is honored and applied among us, and the poorest and most abject rejoice under its broad protection, how like a star, how like a sun, shall this country shine and burn, sending the light of hope and freedom across the earth! It shall be as the mount of God, the excellency and joy of the whole world. O, God, lead on that day of Heaven! Let thy kingdom come in our hearts, the dominion of truth, of holiness, of freedom, and thy will be done in earth as it is in heaven!

From the Correspondent of the Western Citizen.

REV. MR. SMITH AND HIS SLAVE.

NEW-YORK, MAY 8th, 1843.

Mr. Eastman—The scenery on the Ohio is so familiar to your readers, and the comparative condition of the country on its northern and southern side has been so often described, that I shall not communicate very particularly the observations I made in passing up this noble river. I could not, however, but dwell in my mind, with admiration and gratitude, upon the wonderful facilities which this country enjoys for inland commerce, in the navigable waters which abound in the valley of the Mississippi. No other equal section of the globe is so highly favored. As you enter the mighty Mississippi from the Gulf of Mexico, you have before you a country of unrivaled resources, and rapidly increasing in its population, to almost every part of which this father of waters, and its branches, gives you ready access. With what ease and rapidity can an exchange of commodities now be effected throughout this vast field! In a few days you can pass two thousand miles to the Falls of St. Anthony in the North, or through the Ohio to the same distance in the East, or by the Red river, Arkansas, or Missouri, you can go even farther in the West. These rivers, with those of less size, are now covered with majestic steamers bearing the productions of this valley to the markets of the world, and bringing back the comforts, conveniences, and luxuries of life. How great the change within a brief period, since the time when, as I well recollect, the boatmen thought they were doing well, if, as they tramped upon their boats from stem to stern, with their shoulders on their setting poles, they could urge their sluggish craft along at the rate of sixty to one hundred miles per week. While our boat rested for a short time at Louisville, Ky, I went ashore and walked through the town. I addressed a gentleman (a stranger to me) who was standing in the door of his store, and made some inquiries respecting the business of that place. He remarked that the business of the city was declining; that the population was several thousand less than at a former period; and added, "The truth is, we cannot do business in the slaveholding States in competition with the free States. "I am no abolitionist," said he; "let every man hold as many negroes as he choses; but, in the way of business, it is ruinous to our prosperity."

It would only be repeating a thrice-told tale, to portray the comparative appearances indicative of thrift, on the north and south side of the river along its entire length. Yet this system of human chattelship, which is depriving the South of its best population—which is an insurmountable barrier in the way of its prosperity—is cherished with infatuated blindness. Its adherents and advocates, with many of whom I have met and conversed during the last few days, at one time will condemn the measures and efforts of the abolitionists, because they have put back the cause of emancipation half a century; at another, they blame us because we go for immediate deliverance to the bondman; now they tell us how happy the slave is in his chains; how well fed and clothed he is; so contented that he would not leave his master if he could; nay, that he is quite welcome to go, if he pleases to leave his well-provided home; and the next moment, the same individuals will give vent to the bitterness of their souls, because, when this mistaken fugitive, who has been pleased to leave his master, and who has escaped the bloodhounds that have been put upon his track, presents himself at the door hungry and naked, we feed and

clothe him, and bid him God speed on his way. One man told me he would not hesitate a moment to cut any man's throat, who would thus aid the fugitive; that he regarded all such as thieves.

The Rev. Mr. Smith, of Alabama, with whom I traveled from Cincinnati to Wheeling, and who was on his way to the general assembly (old school) of the Presbyterian church, had with him a slave. He remarked: "You cannot persuade her to leave me; she is free to go if she pleases." Said brother Blanchard, of Cincinnati, "Does she understand her rights and her privileges? Does she know what her situation would be; that she is in fact free, having with the consent of her master stopped at a free port?" "I presume she does not," was the reply. "Then," said Mr. Blanchard, "suppose you and I converse with her, and apprise her of her prospects." "We will omit that for the present," was the cautious remark of the reverend gentleman. The conversation was continued, and he was assured that there were those present who regarded it as their duty to set the facts in the case before this willing slave; this woman who would not leave her master; and, if with a knowledge of the facts, she chose to remain, we had discharged our duty and had no more to do. He replied, "If you are willing to bear all the consequences, you can do it; but I suffer no one to converse with my servants with impunity." What the tremendous risk to be incurred was, he did not inform us. Whether we were to be punished by the assassin, or to receive a challenge, or to suffer in some other way, according to the southern code, he did not condescend to inform us. His servant, however, was conversed with, and was found to be extremely anxious for freedom; and such were the apprehensions of this owner of men, and of his Saviour's image, that the woman, who could not be persuaded to leave him, would be missing if he went to Wallsville, Ohio, to which he had paid his fare, and where his father resides, that he stopped in Wheeling, Virginia, and has doubtless left her with some of his patriarchal brethren, for safe keeping, while he proceeds on his journey. He admitted himself to be the owner of some fifteen slaves. I asked him if they could read. "Why—yes—I think they can—some of them." "How many?" "Perhaps—two—or three." "Can this woman read?" "A little—no—I think she can't read much; she can spell." "How large a portion of your slaves are men and women?" "All but two or three." Here was a clerical slaveholder, sole owner and disposer of fifteen souls, for whom Jesus died, evidently so little acquainted with their intellectual and moral condition as not to know whether they could read We had also for a fellow passenger, the Rev. Samuel Stule, of Chillicothe Presbytery; he too was on his way to the same assembly, but possessed of very different views and feelings. Brother Stule is a veteran in the anti-slavery host. He was the writer of those articles which appeared a few years since, in Rev. Mr. Breckenridge magazine, Baltimore, on "Bible Views of Slavery;" which were extensively copied, and which caused the public burning of said magazine, in Richmond, Virginia. I trust this brother will exert that influence which he decidedly professes in the assembly, to cause the slave's rights to be recognized.

From various conversations which I have held with slaveholders, and their apologists, I have come to the conclusion that no reliance is to be placed on their statements, where this institution is concerned.

Truly yours, H. H. K.

From the Liberty Press.

LETTER FROM ABBY KELLEY.

VERNON, July 12, 1843.

MR. EDITOR—I have just laid down the "Press," of July 4th, in which I have been reading a letter from Alvan Stewart. He holds the following language, in relation to such of the grand series of one hundred conventions to be held in the western and middle States, under the direction of the Massachusetts board, during the present summer and coming autumn, as are to be convened in New-York: "I do hope our friends in Western or Central New-York will not, this summer, give their money or time to attend certain thirty or forty conventions, which, it is said, certain 'no human government' men are about to hold in this State, opposed to the liberty party, and *secretly* opposed to voting, or petitioning government to abolish slavery." Having thus stated, that the men who are advertised to attend these conventions, are "no human governmentists," he proceeds to add that they must necessarily be not merely inefficient as abolitionists, but that they are actually prolonging the slave's bondage, and that the promotion of the anti-slavery cause is not their real object. These are no new charges against the American A. S. Society and its friends. They were, with many others, stereotyped before the demise of the "Friend of Man," and have been republished by the various "new organized" periodicals as often as occasion should require. And yet we frequently hear the question from those who ought to know better than to ask it—"Why do you not stop quarreling? Why not all go along harmoniously?"

I hardly expected to see these thousand times repelled slanders again published in the "Press;" and this, too, from the pen of Alvan Stewart; but as the "Press" professes to go for free discussion, its columns were open to receive it; and as I have looked in yesterday's "Press," and am surprised, though not greatly, to find neither from the editor nor any of his numerous correspondents one word in refutation of these base calumnies, I ask a little space in your columns, not to review the letter, and go into an argument on the points involved, but merely to glance at a few items which ought not to pass unnoticed.

First, then, Mr. Stewart advises not to attend these conventions. Is it even so? What! this from him? He attended the convention of the American Society at Utica—last fall contributed to its funds, and took part in its deliberations; and this some three weeks after the conversation with Mr. Garrison, to which he alludes. Again, Mr. S. could not have been in a trance, or a mesmeric sleep, when he called on me last spring, as I was about to leave Utica for New England to rest awhile, and recruit my exhausted energies, and said with much warmth, he could not think of my leaving the city before he had seen me, and pressed my return to the State, to continue my labors, as soon as my health would permit. He certainly will not have forgotten accompanying me to the railroad on the morning of May 1st, and earnestly soliciting my speedy return. Nor could he at this time have been ignorant of the fact, that my anti-slavery principles and policy at this time, as always heretofore, coincided entirely with those entertained by the persons advertised to attend the conventions. Neither could he, I think, be unapprised of the fact that I was, and have for years been, an ultra non-resistant, or as he terms it, "no human governmentist." But perhaps he regrets having attended the Utica convention, and also his invitation to me. And has he, therefore, any cause for making this attack on men who are personal strangers to the great body of New-York abolitionists? If he wishes to attack any one, let him aim his darts at me. I am somewhat known to the slave's friends in this State; and although I may not claim the high place for talent and zeal in the anti-slavery host which is held by Collins, Douglas, Remond, Monroe, and Bradburn—the men who are to attend these conventions—yet I do claim to represent their anti-slavery principles and measures. With their other sentiments and principles, I as an abolitionist have nothing to do. On the temperance platform, the only question to be asked him who would stand there, is, "Are you a temperance man?" On the anti-slavery platform, the only question the true abolitionist will propound, is, "Are you an abolitionist?" And he who would require more, is either a bigot, a fool, or a knave." Infidels and Christians—those who go for "war to the knife, and the knife to the hilt;" and those who, when smitten on one cheek, turn the other also—Jews and Greeks—those who swear allegiance to a government based on the sword, and those who will not give government their vote, have an equal right to a place and stand side by side in the anti-slavery society; and any society which takes the name anti-slavery, and disallows this right, is pro-slavery in spirit and act.

Why does Mr. Stewart make the assertion that those who are to attend the conventions are "no human government men?" Had he made this statement about me, it would have been well, as that is the slang phrase for non-resistant. But the most of these men, to my personal knowledge, are not non-resistants; and I have no knowledge that either of them is. As a Christian, I can say, would to heaven they were; as an abolitionist, I have nothing to say about it, knowing as I do that they are high-minded and intelligent abolitionists. But, "they are *secretly* opposed to voting and petitioning government to abolish slavery." This statement is not only as entirely without foundation as the first, but how could Mr. S. have made it? He certainly is acquainted with the fact, that George Bradburn stands among the first legislators of Massachusetts. His able reports and eloquent pleadings for crushed humanity in the Massachusetts legislature, have been long before Mr. Stewart. And to whom more than perhaps to any others, does Massachusetts owe the mammoth petition she rolled up last winter to her State legislature and to Congress? To Collins, Remond, Douglas, and Monroe. When they shall have poured their burning eloquence upon New-York, may she, too, have learned how to petition, aye, and vote, too, for the slave's friends, and not for the traducers of abolitionists. But "they are opposed to the liberty party!" Yes, they are opposed to permanent political party organization, in the same manner as I have repeatedly stated; and that, too, when Mr. S. was extending to me his hand of fellowship. Such conduct, on the part of those who have put on the political yoke, calling it liberty, will tend to strengthen those views more and more. Many who vote the ticket of that party, have not put on its yoke. May they be saved from it, for the slave's sake, and their own.

Mr. S. again observes: "These Massachusetts men have some other axe to grind than the slave's deliverance." Is this insinuation the outspeaking of an honest anti-slavery heart? What is the axe? Is it a political blade, to hew their way to office? But what is the axe? I wait for a reply.

"Our friends" are advised to stay away from the conventions. Yet 'tis the old advice of despotic tyranny everywhere. When it has the power, it advises with the dagger uplifted, and the torch lighted. Error and falsehood do not dare to let the people hear. Stay away, is their language. "Thou shalt not prove all things, lest thou hold fast that which is good." So says the slaveholder; so says the northern slaveocrat; so says the Syracuse circular; so says Alvan Stewart. Not so says anti-slavery. She has held a different language from the beginning. "Free discussion" is her watchword. Abolitionists have ever been wont to seize upon every opportunity to promulgate the truth, and more especially among those claiming to be the slave's friends, who were not so. Who ever heard of advice given by abolitionists not to attend colonization meetings, or any other meetings, even though discussion was not allowed? But Mr. S. knows the meetings and conventions of the American Society have ever been free, and he has no reason to think they will ever be otherwise, although some meetings called liberty, have put a gag into the mouths of those who were condemned unheard. But the people must not be trusted to keep their own ears. 'Tis no new doctrine. The serpent kept Eve's.

Mr. S. hopes "our friends" will not attend the conventions. His hope is as vain as have been those of the pro-slavery priest and politician heretofore, as was that of the Syracuse circular. Has he forgotten the multitudinous meetings and conventions held by the agents of the American Society last year, and that in spite of all the giant (!) efforts to prevent it? The democracy of New-York have heard too much truth to receive a ring in the nose, and be led thereby, even by men assuming the anti-slavery mantle. They will never, in obedience to any man, deny themselves the high gratification, and those whom they may influence, the great benefit, of listening to the far-famed Remond, pouring forth his soul in volumes of the most polished oratory, thus demonstrating that God is no respecter of persons, but bestows his choicest gifts without regard to complexion; or to the vigorous and varied talent of a Douglas, who rises as a witness that even slavery's iron clutch has not the power to crush even the dark man's genius, and that he has escaped to testify. Of a Collins's self-devotion and earnest zeal, and a Monroe's young soul, in its proud and lofty bearing, laid lowly and unreservedly on the poor slave's altar, I may not speak. They must be known, to be appreciated. Bradburn is a name destined to grow brighter and brighter, as the name of the party which cast him off for his faithfulness shall rot in infamy. His gems of sparkling wit and deep political knowledge, shall not be wasted on empty benches in the Empire State.

Perish the name that throws a straw in the way of those true friends of the slave, as they leave ease, and home, and friends, to go forward in the path of fiery trials to hasten the downfall of slavery.

Yours, for truth and freedom,

ABBY KELLEY.

From the New-York American.

RIGHT OF SUFFRAGE.

"We believe the number of colored people in New-York who are denied the right of suffrage, except they possess a landed qualification, is about thirty thousand. This is about *four times* the number of the disfranchised citizens of this State who excited such an immense sympathy. How does the Pewter Mug rest under this oppression, and where are the Plebeian's 'sulphur and iron filings'?"—*Providence Journal.*

"A very pertinent question, and one which sufficiently exposes the hypocrisy of the Plebeian and other prints of the same class. These journals claim to be the only true exponents of "democracy," and the only consistent advocates of "equal rights;" yet their "democracy" imposes onorous restrictions upon the right of suffrage in this State, and they deny to their colored fellow-citizens, those "equal rights" which they profess to claim for *all men.* The course of most of the locofoco journals on these questions gives the lie to the pretensions which they are so fond of putting forward about their love of equality, and their devotion to democratic principles."

Albany Evening Journal.

There is yet another light in which the glaring inconsistency of the democracy, in this matter of equal rights is to be placed—their course on the Irish repeal question. The Albany Argus, and other journals of the same faith, for aught we know, was strenuous to point out that the democracy was uniformly in favor of this Irish repeal movement, while some whig journals censured it; and thence the Argus inferred, or meant its readers to infer, that it was a democratic movement.

Yet these same democrats, whose sympathies about speculative wrongs go over the sea to disturb—so far as they may have any availing power—the amicable relations between this country and another with which we are at peace, have no sympathy for the certain, intolerable wrongs of some *three millions* of slaves in their own country. They will not even permit their wrongs to be spoken of, and they actually place a gag in the mouth of every American freeman who desires to address congress, and manacles upon the million hands that would sign petitions to that body, upon the evils and guilt of continuing the domestic slave trade, and of perpetuating slavery in the very capital of this boasting republic.

The hollowness and baseness of this pretended zeal for foreigners, while millions of their own countrymen are held in galling chains that shut out at once light, civilization, knowledge, and hope, can not be extenuated by the common plea, that it is the compact, and we must stand by it.

Not so. By the compact, such as it is, we must indeed stand, while it lasts; but nothing in it forbids, while everything out of it exhorts, us to use all allowable means to mitigate, and eventually to abolish the evil.

We may not indeed legislate about slavery in any State where by law it is allowed; but we may endeavor to prove by argument that it would conduce alike to the happiness and prosperity of those States that free labor should be substituted for that of slave.

When we agreed to bear our share in the evil and dishonor of slavery, we did not agree to call it good, or to fence it round in perpetuity with new securities; or to shut our eyes or our understandings to the evidence that it was all evil, or our consciences against the prompting that, seeing it in this light, it might be a duty to endeavor to induce the slaveholders themselves to take the same view of it.

Yet the democracy, that so dearly loves equality *abroad*, and sympathizes so warmly, and so *safely*, with the perilous movements of the Irish repealers, will let us at home do none of these things; and if we attempt to express for the slaves of our own country half the solicitude they express for the Irish repealers, our mouths are gagged by the 21st rule; our papers are taken out of the post office and burned; and death at the hands of the lawless mob, is denounced against any American repealer, who, under the name of abolitionist, should be found in the slaveholding States.

And all this is fostered, flattered, and approved, by the Irish repeal, Dorr-sympathizing, but danger-fleeing democracy of the North!

From the Correspondence of the Courier and Enquirer.

IRELAND.

DUBLIN, July 3d. 1843.

My Dear Colonel.—When I took leave of you and the ever kind friends who accompanied us down the bay, I did not expect so soon to visit the Emerald Isle; but taking advantage of a wind not ill enough to blow good to nobody, though it resisted the progress of our good ship, a party of us came on shore, near Cape Clear, in a small boat at the beautiful village of Conotmasherry, near the old head of Kinsale, and have had three charming days in Ireland.

I need scarcely say that the American who visits Ireland as the traveling companion, and as I may be permitted to add, the friend of Bishops Hughes and Purcell, sees and enjoys the country and its provincial hospitalities in an eminent degree.

We were fortunate in reaching Cork six hours before that distinguished philanthropist, Father Matthew, left for England; and equally fortunate in reaching Dublin the same day that the not less distinguished reformer, Daniel O'Connell, returned to the city.

This is to be a great day in Dublin. "The trades," and citizens generally, meet on Donnybrook Green, to receive Mr. O'Connell, who returned on Saturday evening from a triumphant repeal visitation through Ireland.

The "liberator" sent his nephew [illegible] evening to say that he should be happy to see u[illegible]shop Hughes and his friends,) at half-past nine [illegible]s morning, at which hour we called. We were shown into the library of his house in Marion Square, where Mr. John O'Connell remained with us until his father came down and gave the bishop a most cordial reception, apologizing for his "late" rising with the remark, that he had been "taking a full drink of sleep," as was his custom after holding communion with his countrymen in the mountains. He entered immediately and with much enthusiasm into conversation about the demonstrations of deep-toned sentiment which manifested itself wherever he had been; of the universality of the feeling; of the reasoning and reflecting characteristics of the movement; of the determination of the people to obtain lawful redress; and of the peaceful and orderly character of the immense gatherings he had witnessed.

The name of Bishop Hughes is an "open sessame" charm to every Irishman's home and heart; but my letters of introduction (from Governor Seward, and very Rev. Dr. Power,) would have insured me a warm welcome. Our morning interview ended by an engagement to dine with him at six o'clock, after his return from Donnybrook Green. He also invited us to return at 11, and see "the trades" pass from his balcony. Returning promptly at 11, we had an hour's interval, and then we saw what seemed the whole city of Dublin, paying the homage of the heart to Ireland's great man. It was a truly sublime spectacle.

At 12 o'clock, Mr. O'Connell showed himself to the multitude that had been gathering for more than three hours. His appearance upon the balcony, dressed in Irish manufactures, with large repeal buttons upon his green frock coat, "made the welkin ring." He was attended by two of his sons and a dozen grandchildren, and by our bishop and his friends.

"The trades" began to advance in procession, with their banners and their bands, soon after 12 o'clock. Each "trade" was preceded by its officers in open carriages, and its marshals on horseback. Shouts went up from the dense masses about the square as "the trades" approached; and each, as it passed, gave "three cheers for Ireland and O'Connell," and received his salutations of acknowledgment.

The banners carried in the procession showed how ruinously trade and commerce has been affected by the Union. Upon the banner of the coopers was the following inscription:

Coopers employed in 1800,		964
Do.	do. 1843,	183
Decrease,		781

The banner of the hosiers showed the following decrease:

Hosiers employed in 1800,		967
Do.	do. 1843,	100
Decrease		867

Upon another banner was the following:

Bricklayers employed in 1800,		3,000
Do.	do. 1843,	300

One of the banners with "God save the Queen" upon it, displayed O'Connell (in green) kneeling to her majesty.

Another read, "America and our Friends."

And another, with a fine view of the Irish parliament house, (now the Bank of Ireland,) had this motto:

"Our old House and Home."

Several banners displayed this motto:

"United to support, but not combined to injure."

There were twelve or more bands in the procession, playing national and popular airs.

The procession was two hours and a quarter passing Mr. O'Connell's house. Wives, with their infants in their arms, accompanied their husbands in the procession. The utmost order and decorum was preserved.

Thomas Steele, esq. a true and genuine Irish Protestant, and a devoted friend of O'Connell, acted as chief marshal.

When the last of the trades (the "chimney sweepers," with their band and banner,) and passed, Mr. O'Connell took Bishop Hughes and Father Dermot, (an estimable and philanthropic Jesuit missionary, from Belgium, who is doing much good beyond the Rocky mountains, and who was our fellow passenger,) into his own carriage, and assigned ours a place next to him in the procession.

And then the sea of heads, and the densely wedged mass of bodies, moved onwards towards Donnybrook Green; and for two miles, the houses on either side of the streets, filled to their utmost capacities with ladies and gentlemen, resounded with acclamations.

Nor was this, in any sense, an idle pageant. There was nothing of display or ostentation. It was all heart—all soul. It was a spontaneous tribute of the love and gratitude of an oppressed people to their best friend and ablest champion.

In numbers, this procession may be compared to the great Croton Water celebration in your own great commercial metropolis. In enthusiasm, I can only compare it with our reception of the venerated and beloved Lafayette.

In the centre of Donnybrook Green, a large staging, with seats and awnings, had been erected. In the anxiety to get near the staging, from which the liberator was to speak, our carriage got separated from his, but before the meeting was called to order, "make way for the Americans," was shouted by those who surrounded us, and we were ushered upon the stage in the most flattering manner.

John O'Conner, esq. who is the president of the trades' association, stated the objects of the meeting in an effective manner, closing with a well-deserved compliment to the citizens of Dublin for the order, decorum, and propriety, which distinguished their conduct.

I left the "liberator," at four o'clock, addressing between two and three hundred thousand people, in order to get my letters to Liverpool in time for tomorrow's Boston steamer. The speech of Mr. O'Connell, as indeed is this whole repeal movement, was eminently pacific.

I regretted the necessity of leaving before Mr. O'Connell closed, as much as I regretted to lose the opportunity of dining at his table with Mr. Steele, and two or three other distinguished gentlemen, whom we were to meet there.

I am sorry that I am so much hurried as to be able to give you but a meagre account of this great popular movement.

☞ We have already copied two interesting articles bearing the following title. To-day we give the conclusion. It is an appropriate article for THE FIRST OF AUGUST.

From the New-York Evangelist.

EMANCIPATED PEASANTRY IN THE WEST INDIES.

At a small settlement, called the Four Paths, in Jamaica, we held another meeting with the colored people; but it was not so largely attended as some others, owing to the distant residence of most of the laborers, and the difficulty of giving general notice for an extra meeting in their scattered state. Those who were present, as on like former opportunities which we had with the colored people, were sober, serious, and attentive. The communications from our friends, seemed to interest them much, and it was a satisfaction for me to remark, that many of the doctrines and peculiar views of Friends, and some of the fundamental points in the Christian religion, were proclaimed to the hearers, who evidently understood most if not all of the religious and moral instruction imparted to them. On taking our leave of these kind, simple-hearted people, they seemed gratified to grasp us heartily by the hand, and to give us some feeling token expressive of their regard, saying, "Safe traveling to you, massas!" "Remember us to all Christian friends!"

In our journey through Jamaica, we held about seventeen meetings, composed chiefly of colored people. I had frequently to record my admiration as to the numbers, order, sobriety, neatness, and decorum of these children of the African race; and I cannot but be filled with a hope that a noble people is being reared up on this island—a peasantry that will do honor to themselves, and prove valuable subjects of the British nation, which has so magnanimously set them free.

I wish again to recur to the schools which are doing so much in Jamaica, to elevate these people, and to state that at one of them, I obtained specimens of needle-work and marking-samples which would do credit to seminaries of our own, or any other country. I have them still in my possession, and have frequently shown them to my friends and neighbors, who have expressed their surprise and delight at the progress of the children of those who were so recently in a state of slavery.

In our visit to other British islands, we also received abundant testimony of the happy state of things produced by the transition from slavery to freedom. In Tortola, we were in the company of a number of planters, who all admitted that the condition of both master and slave had been greatly improved under the influence of emancipation. Crime, also, is less now than formerly. At the jail, we met the chief justice of the island, who told us he had held three successive courts, with a period of three months intervening between each, without having a single case come before him for trial.

Here we held a meeting with a large congregation of the colored people. A more fixed, attentive meeting, I have seldom witnessed: and I believe it was a favored time, plainly evinced by the assenting expressions and responses of the people. It was really an engaging sight to cast one's eyes over a mass of ebony countenances, and to behold their large white eyes steadily fixed on the preacher. The women occupied the main body of the floor, and also the entire right, all decently clad, mostly with plain turbans on their heads, and the elderly women, as in Jamaica, with large straw hats, adding dignity to neatness.

At Kingstown, in Tortola, is a settlement of recaptured Africans, with whom we held a meeting under a fine, large, thickly-shaded tamarind tree. The people being invited to order and silence, a religious communication of about an hour's continuance, was received by the eager hearers with close attention, and we had reason to believe, with much profit;—impressing on our minds, at the time, the renewed belief that the African race seems well calculated to receive instruction. Offer them the light of knowledge and truth, and they will receive the gift with joy, and gratitude, and praise.

At St. Christopher's, our stay was short, still we had a somewhat extensive view of the condition of the island, and "the people," both on the estates and in their gatherings in religious assemblies. I find the following short, significant paragraph in my journal, which I recorded while at this island: "*We receive overwhelming testimony from every quarter, that emancipation is a blessing both to the planter, and the laborer.*"

In Antigua, we found the general condition of things bearing a desirable aspect. Property was raising in value, the planters satisfied, the laborers mostly employed, and the crops promising. Partaking for a few days of the hospitality of one of the largest proprietors of the island, I was delighted at the scenery around me, when viewed from an upper chamber where I lodged, and I was forcibly struck with the flourishing condition of the country. I remarked in my journal as follows: "If I cast my eyes from either of these windows, I behold a number of estates, with their beautiful mansions, their sugar-houses, windmills, boiling and trash houses, villages of negro huts, and well cultivated fields of sugar-cane, and rich pasture-grounds—I see companies of people, here or there planting, or loading, or cutting up the cane—yonder, large herds of cattle with one or more care-takers to each collection—the whole stretch of my eye telling very plainly that the proprietors are receiving a bountiful harvest *from free labor.* Delightful thought! to reflect that slavery no longer exists here! O, my country, when wilt thou also see that THY INTEREST, to say nothing about the *principle*, is clearly to "let the oppressed go free."

We had a fair opportunity while at DOMINICA, of becoming well acquainted with the people, in both their social and civil condition since emancipation. One of the most influential and wealthy proprietors and attornies of the island, assured us that the laborers were working well on his estates at job-work, which they had lately adopted; that the system of free labor is the best—an acknowledgment which was confirmed by every proprietor on the island. I find in my journal the following remarks: "We have not only been delighted, but often surprised, to find things so comfortably progressing.—When we look back only a few years, to the time of servitude, to the lash, and to the dungeon, it is almost too much for our belief, to see what we see, and hear what we hear. "The contrast," says an intelligent colored person sitting beside me, "is as daylight to darkness."

Among other subjects relating to the state of the peasantry, it was mentioned to us, as having a favorable bearing on general society; that the free negroes, previous to emancipation, from motives of pride, refused to work with the slaves. Now, however, when all are free, this objection falls to the ground; and thus a spirit of sympathy and confidence is matured between large classes of brethren, which otherwise would have been stifled and unknown.

I could furnish more evidence of a similar character from my notes, of the prosperity and desirable condition of things in the British West India islands, and of the happiness and progress of the colored population in moral improvement, since emancipation; but I think it would be almost superfluous. Enough has been said to bear weightily in favor of the immense benefits of freedom.

What I have stated, tends very much, I think, to confirm the words of the writer in the "*Massachusetts Spy,*" to wit: that the peasantry of Jamaica are to be praised for their "docility, fidelity, orderly habits, and general propriety of conduct." It has given me much satisfaction to be able to add my testimony to the above strong assertion. I can further state, that in all our travels in the British islands, and some of our journeyings were in the interior, and over solitary, mountainous, and unfrequented paths—we did not, at any time, entertain the least fear of any personal injury or annoyance from the numerous colored population. Our minds were not only easy in these respects, but we frequently had bestowed upon us acts of kindness and timely help from the peasantry as we passed along—receiving ready and efficient aid in passing difficult roads—gifts of fruit and refreshments of different kinds, with the refusal, in some instances of any remuneration, they replying, "Thanks better than money!"

Before my visit to the West Indies, I was inclined to the opinion, that it would be inexpedient, as well as a disadvantage to the colored people themselves, to have them freed from slavery without previous training and education. The results of my observations there, have convinced me that there is not so much danger and impolicy as I had entertained, in the immediate and unconditional freedom of the slaves of our own country; for I believe acts of justice will produce justice—like is apt to follow like—the laborers would generally, as in Jamaica, remain on the properties on which they have been brought up; for it is well known, that attachments to home-scenes and local sympathies, are natural and strong in them, and the love of wages would act as a certain incentive to industry—moral and religious instruction would be nearly general, and accomplish much good—the happiness and prosperity of both the white and colored population would be greatly promoted—the existing prejudice against color would be softened, or become extinct—and the state of general society would become more prosperous, more secure, more moral, and more elevated.

In our travel over the British West India islands, we were forced, from what we saw and heard, to come to the following conclusions, which I quote from a recent work, entitled "Familiar Letters to Henry Clay, of Kentucky, describing a Winter in the West Indies, by JOSEPH JOHN GURNEY," my beloved companion in this religious concern:

1. Wherever the emancipated negroes are fairly, kindly, and wisely treated, there they are working well on the properties of their old masters, and the existing instances of contrary description, must be ascribed to causes which class under slavery, and not under freedom.

2. An increased quantity of work thrown upon the market, is of course followed by the cheapening of labor.

3. Real property has risen, and is rising in value.

4. The personal comforts of the laboring population, under freedom, are multiplied tenfold.

5. Lastly, the moral and religious improvement of the negroes, under freedom, is more than equal to the increase of their comforts. For, in the first place, there has been a rapid increase and vast extent of elementary and Christian education, schools for infants, young persons, and adults, multiplying in every direction; and secondly, the gradual but decided diminution of crime, amounting in many country districts almost to its extinction; and thirdly, the happy change of the general, and almost universal practice of concubinage, for the equally general adoption of marraige. "Concubinage," says Dr. Stewart, in his letter to me, "the universal practice of the colored people, has wholly disappeared from amongst them. No young woman of color thinks of forming such connections now." What is more, the improved morality of the blacks is reflecting itself on the white inhabitants—even the overseers are ceasing, one after another, from this sinful mode of life, and are forming reputable connections in marriage. But while these three points are confessedly of high importance, there is a fourth, which at once outweighs them all—I mean the difference of vital Christianity. I know that great apprehensions were entertained, especially in this country, lest, on the cessation of slavery, the negroes should break away at once from their masters and their ministers. But freedom has come, and while their masters have not been forsaken, their religious teachers have become dearer to them than ever. Under the banner of liberty, the churches and meeting-houses have been enlarged and multiplied; the attendance has become regular and devout; the congregations have, in many cases, been more than doubled; above all the conversion of souls, (as we have reason to believe,) has been going on to an extent never before known in these colonies. In a religious point of view, as I have before hinted, the wilderness, in many places, has indeed begun to "blossom as the rose." "Instead of the thorn," *has* "come up the fir-tree, and instead of the briar," *has* "come up the myrtle-tree, and it shall be to the Lord for a name—for an everlasting sign that shall not be cut off." M. D.

Communications.

LETTER FROM PHILADELPHIA.

It is perhaps well known to the readers of the Standard, that Henry C. Wright, the ardent advocate for the inalienable rights of man, and the devoted champion of "non-resistance" to physical violence, is on a mission of love and good will to the inhabitants of Great Britain, where he has been largely engaged in publicly disseminating the pure and thorough principles of Peace, according to what he (in common with the Society of Friends) believes to be the doctrines of the New Testament. His having been regularly educated according to the clerical forms of the Congregational church, and licensed to preach the gospel, may have contributed to urge his strong and naturally inquiring mind to look further than he had done into "the perfect law of liberty," and of that love which teaches not as man teacheth.—He thereby became convinced that the command of our Lord, to "do unto others, as we would they should do unto us," admits of no exception whatsoever; but is imperative, on all who would be the followers of Christ. And that when the blessed Jesus commanded Peter to put up his sword, he entirely abrogated the application of force or violence of any description, amongst his disciples, and established his own law of love, as the only rule for the government of his people.

It is well understood that no man can be a lawful subject of two kingdoms, at the same time; nor be governed by two sets of commandments, entirely opposed to and incompatible with each other. And as the gospel, which is the Christian's code, is founded upon love, while the laws of human enactment are based upon violence, and rely upon what is called the sword of justice, for their support, H. C. W. therefore, repudiates the governments of this world, as now set up and conducted—holding himself as a liege subject of no other than the kingdom of Christ. Not yielding active obedience to the laws of man, nor rebelling against them; but passively submitting (as Friends do) for conscience' sake.

Thus he carries his peace principles and practices, resulting from his firm belief in the inviolability of human life, further than has been done by any body of professing Christians. For this reason, together with his other ultraisms, in relation to church government, anti-slavery, and teetotalism, he is denounced by all the churches, and hated almost universally by the clergy; and what is very remarkable, even the Friends in this country are generally opposed to him, and account him a violent fanatic, if not a real infidel. But not so with the Friends in England. There they have almost universally received him with entire freedom, as becomes Christians, and hailed him as a fellow-laborer in promulgating the peaceable principles of the gospel. To this feature in the character of the English Friends, as well as those in Ireland, where he has also been laboring, all his letters, public or private, bear grateful testimony. From one lately received by the writer, the subjoined extract is selected, as descriptive of the facts above alluded to. Knowing as I do from frequent and familiar intercourse with H. C. W. the purity and soundness of his principles, and the excellency of the spirit by which he is actuated, it has rejoiced my heart, as it has doubtless many others, to find that we have brethren, although in another and distant land, capable of appreciating the intrinsic merit of such a man; and who can cordially receive him as a co-laborer in the great warfare against the antichristian spirit of oppression, war, and bloodshed, which prevails in the world. N.

Philadelphia, 7th mo. 18, 1843.

Extract from a letter from Henry C. Wright, dated Manchester, April 10, 1843.

"THE QUAKERS IN ENGLAND.—I came from Ireland to England, January 30. Since then, have lectured about once a day in Manchester, and the towns about it within forty miles. In many of the towns I found *Friends.* In every town where I found Friends, they have taken me into their houses, and most kindly and affectionately entertained me. They have been at the expense and trouble of getting up the meetings, have been appointed as chairmen, (for this is *custom* here,) and have taken the lead, altogether, in opening the way to lecture on anti-war, and done all they could to further the objects of my mission. I have *uniformly* found the Friends leaders in the anti-slavery, anti-corn law, and anti-war agitations, and also in teetotalism: unlike what I had been accustomed to see in Friends generally. They are the leading agitators in the kingdom. I have had much correspondence with these *peaceful* but *belligerent* agitators, and find more of the rousing, agitating spirit of Fox, Mary Dyer, &c. among Friends in England, than I ever saw before. Not so in Ireland; there, Friends are quiescent, to a great extent. I have ever found where Friends do take hold, and act on individual responsibility, with sole reference to their heavenly leader, "the *spirit of truth,*" they make the best agitators in the world, as peaceful moral reformers.

H. C. W."

LETTER FROM CONNECTICUT.

BROOKLYN, July 10, 1843.

Presuming that any information respecting the life, growth, and progress of the anti-slavery cause in this region of *professed* Christianity, will be interesting to the friends of the slave, I take this opportunity to inform you of a goodly gathering that took place on the 4th instant, in a grove, near the central factory village, in Plainfield. Considering the very short notice that was given, the call was responded to most encouragingly. The true-hearted abolitionists have every reason to feel cheered in their onward course in this county, notwithstanding the priests and the priestridden people are using their best exertions to keep it out of *their* churches; but come it must, and come it will, ere long, into their very midst, unless they have the power to stay the onward course of omnipotent truth. Already it has entered the portals of some of the churches. One young man, (his name I do not recollect,) in the western part of this county, has been cited to appear before the church, to show cause why he has absented himself from the communion for some time past. His trial is to take place on the 17th of August next. Cannot brother Boyle lend this persecuted brother a helping hand? I hope this will not be the only case of the kind, if the hireling priests continue in their dumb-dog course on the subject of slavery. But I have wandered from the original intention of this communication.

The meeting at the grove was composed mostly of youngerly persons, who gave their undivided attention to addresses from our untiring and ever-devoted friends, James Monroe, May, and C. M. Burleigh, who acquitted themselves with a zeal worthy of the cause they have espoused.

Their remarks were not prescribed by any parliamentary rules, but they directed them to the fundamental principles of abolition; the natural rights of human beings; our civil, religious, and political connection with the foul system of human chattelship; and our duty, as professed Christians, in regard to its overthrow.

It appears to me that our agents are too apt to bring up and dwell too much upon the more abstruse and collateral subjects of abolition, before audiences composed of people who have never heard of the doctrine of anti-slavery, except from the lips of the pro-slavery priests and Levites of the pro-slavery churches. Think you that they can come from these sources in their purity? No; if they are promulgated at all, you will find them daubed and besmeared over with the foul waters of sectarianism.

It would, I think, be far better for the progress of the cause, in the present advanced stage of the anti-slavery reform, that they should recur to first principles, for the benefit of those who have not kept pace with the growing enterprise, or who have not yet become enlisted in the cause. The people, without distinction of party or sect, can understand the great doctrine of first principles, if properly placed before them; and when they have become fully saturated with these doctrines, very few will depart from them; and it will be much easier to induce them to carry out these principles, by their various applications in society, than it will be to bring them to the principle, by directing their efforts to the great evils that exist, first. In the large State and county conventions I would say, let the speakers apply their searing caustics to the backs of the pro-slavery statesmen and pro-slavery priests, until a moral health can be procured; but in our county towns, and villages, where there is but little known, and less felt, of the true condition of two and a half millions of human beings, Americans, writhing under the lash of a cruel taskmaster, let the A B C of anti-slavery be thrown broadcast. There are now thousands upon thousands who have never learned the first lesson in the science of human rights, and human responsibility. Of what use is it, then, to tell such people that their sabbath-day teacher is false to his professions? that he does not teach, and much less practice, upon the foundation that Christ has laid? They will scout the idea, and close their ears at once, to such doctrines; but fill their hearts with the great principles of moral right, first, and conscience will forbid their retreating when the *application* of those truths are to be directed to any particular point.

Yours, for the slave, W.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 27, 1843.

THE GOOD WORK GOES BRAVELY ON.

WALWORTH, N. Y. July 18, 1843.

We have lately had an anti-slavery *revival* in this part of the heritage. On Friday last, 14th instant, we had an interesting meeting in the Baptist house, in this place, which was attended by a larger number of the people of this and the adjoining towns, than any previous meeting we have held in Walworth. There was also a great change in the character of the audience from that of former meetings; from the noisy and inattentive, to the quiet and attentive. None of the uneasy and almost mobocratic spirit was manifest, which showed itself when Oliver Johnson was with us, nearly two years since. Then we had a Rev. Ira Bennet to please the ears and amuse "the noisy congregation;" but now there was no wolf in sheep's clothing to apologize for slavery, or the doings of the pro-slavery triennial convention. Ira Bennet is succeeded by William Cormack, a bold, independent, outspoken abolitionist, who has no excuses to make for the church which fellowships slavery in any way. The exchange has been a glorious one for Walworth. The following resolution was presented, and called forth an animated discussion:

Resolved, That a religion which makes more of forms, ceremonies, and proselyting, than of humanity; which opposes anti-slavery; calls slavery a patriarchal and divine institution; calls slaveholders Christians, and abolitionists infidels; withholds the hire from the laborer; annuls the marriage contract; makes merchandise of human beings; denies the Bible to millions; hates men for the color which God has given them; builds negro pews; and teaches that human laws are paramount to God's; or the church which apologizes for such things, is no true church, and is of the devil.

Rev. William Cormack advocated the resolution at some length, in his usual happy manner. It was partly opposed, and partly not opposed, by Rev's. Lord, Mason, Taylor, and Young, who rather wanted to find something objectionable, but seemed not exactly to know what they did want; or at least, did not convey their ideas very clearly to others. They seemed to fear to approve it, lest they should implicate their own sects. Friend Cormack said he was tired of calling slavery "p

but I fail to see the propriety of condemning one sect, as being of a "dangerous tendency," because they reject *future punishment*, and at the same time plead the rightfulness of fellowshipping slaveholders, drunkards, and men guilty of "various irregular habits," in churches called orthodox.

Mr. Cuyler stated that he had the same objection to the Geneva presbytery, that he had to the General Assembly, which, at its late session, could pass a resolution declaring *dancing* to be a sin, while they refused to say the same of *slavery*. He spoke at some length, to show what this system was which they were fellowshipping. He was interrupted by Mr. Coleman several times, for irrelevancy; but I believe he said about all he wished to; and he spoke with that eloquence which a sincere friend of humanity always has at command. Truth is always eloquent. After various remarks, the question was taken on the rescinding of the resolution by which they became connected with the presbytery. It was lost. Only nine voted; four for rescinding, and five against. A reconsideration was moved and carried.—Again the question came up on the rescinding, and was carried; eight in the affirmative, five in the negative. So the church was dissolved from the presbytery of Geneva, and is now independent.

Then came the resolves, which I could not obtain in full, but will endeavor to give the substance. They will probably appear in the Evangelist. They were three in number. The first declared slaveholding to be a heinous sin against God and our fellows; the second declared that as Christians they could not fellowship *sin*; the third declared that they would fellowship no church, or individual, who held slaves, upheld slavery, or apologized for the system. *All the resolves were carried without a dissenting vote.* There were some "hard ones," (or Hardings,) who said they did not consider slaveholding sinful; but they dare not get up and manfully maintain their principle; or rather, I should say, their *want* of principle. Perhaps a few such may leave the church, on account of its anti-slavery; but in a moral point of view, their loss will not be perceived. *After* the resolutions were passed, friend Coleman stated that he had not hitherto done as much in this great cause, as he *now* saw it his duty to do; and should hereafter endeavor to be more active. A good resolution.

It is a matter of rejoicing to all friends of humanity, that various causes are operating to bring the various sects into action on this subject. Those who have not humanity enough to move in the matter, will soon be driven into it, for fear of the "world's people" becoming so much in advance of them in humanity, that their own members will begin to desert them. I do not wish to be uncharitable, but I believe the facts will bear me out in saying, that the humanity of the "world's people," in Williamson, has long been in advance of the church. But a good example has now been set, and we may hope that the other sects in the vicinity will follow it. A few such workers as the "*old pioneers*" in Williamson, in each town, would soon abolitionize the State. I am sorry to see *some* of the early advocates of the cause there, show by their acts that they love whiggery and Clay, better than liberty and equal rights; thus proving themselves recreant to their professions; but there are those there, who braved the storm when, to plead for the bondman was almost treason. They have battled manfully; and we now see the effects in the reform spirit which pervades their town. Let none, then, falter in the good cause; for the greater the opposition, the greater will be the final triumph of truth. Truth is mighty, and *will* prevail. E. W. CAPRON.

THE VERMONT ELECTION.

An opportunity is now presented to the abolitionists of Vermont, of the old school, to carry out, with effect, their policy of questioning candidates, and of proving the superiority of that course over third partyism. As the election is near at hand, no time is to be lost. If the abolitionists will question every congressional candidate, in writing, as to whether he is favorable to such changes in the constitutionand laws as shall abolish all aid given by the national government, and by the people of Vermont, as a part of the nation, to the holding of human beings in slavery, I believe that affirmative answers may be obtained from at least one candidate in every district; and that by united action on the part of the anti-slavery men, all the members chosen will be chosen as avowed, thorough abolitionists. It may be asked, what is the use of questioning candidates? If they are anti-slavery at heart, is it not as well to vote for them without questioning? I answer, no; for the moral influence throughout the Union, of the fact that *avowed* abolitionists are chosen, will be worth far more to the cause, than the mere fact that they are abolitionists in feeling, though not in public profession. Moreover, a man who is a sincere abolitionist when chosen, will be exposed to divers adverse interests when at Washington. He will be put in charge of a clique, and urged to sacrifice, to the supposed interest of his party, his feelings, on this question. It will then be a great relief to himself, if honest, to be able to point to the public declaration under which he was chosen, as the imperative rule of his conduct; and the fact of his having made such declaration will tend to preserve his integrity against all assaults. I hope the questions put, will be thoroughgoing, as above suggested.—Questions confined to the District of Columbia and the territories, I consider a mere farce, to enable aspirants to make political capital by professing to favor what the rules of congress forbid to be introduced, while they will not support the great measure and principle of abolitionism, although there is no rule to prevent them from doing it.

These observations will apply to other States in which elections are to take place, as well as Vermont; Maine, Pennsylvania, and Ohio, for instance. And the questions ought to be put to the candidates for the State legislatures as well as for congress; as the former have a participation in changing the constitution of the Union, as well as in electing United States Senators.—E.

ANTI-SLAVERY MELODIES.

Mr. J. Lincoln, of Hingham, Mass. has published a volume of Anti-Slavery melodies, which will be a most appropriate offering for the First of August. It is for sale at 25 Cornhill.

The Liberator says:

Mr. Lincoln's well-known musical ability is a sufficient guarantee for the excellence of the selections and the composition.

The book contains nearly one hundred pages of music, a large proportion of it entirely original, and the remainder consisting of some of the most beautiful and popular airs.

Many of the hymns are written expressly for the work, and are adapted expressly for social meetings and anti-slavery festivals. The whole collection evinces a taste and judgment, and is an invaluable addition to the catalogue of anti-slavery instrumentalities.

PREJUDICE TRYING TO BE IMMORTAL.

The proprietors of the Baptist meeting-house, in Abington, Mass. have ordered their committee to give no deeds for pews, except in the following form:

"To have and to hold the same to the said ——, his heirs, and assigns, *forever*, upon *express conditions, and not otherwise*, that the said ——, his heirs, and assigns, shall not suffer the said pew, *or any part thereof*, to be conveyed to, occupied by, *or in any manner* come into possession of, any colored person or persons, *or any one classed with him or them*; and that the house is to be a Calvinistic Baptist meeting-house forever."

Forever! Alas for the littleness of man! How long will their forever last?

Harvard University received a liberal donation, on condition of causing an annual sermon to be preached against witchcraft, *forever*. Years have rolled on, and now where is there any witchcraft to preach against in rational New England?

Poor bigotted man makes himself very absurd with his *forevers*.

WESTERN ANTI-SLAVERY ALMANAC.

We learn from the Philanthropist that an anti-slavery Almanac for the States of Kentucky, Pennsylvania, Ohio, Indiana, Illinois, &c., will be published in Columbus, and be ready for delivery by the 1st of September next.

ILLINOIS.

The sixth anniversary of the State Society was held in Chicago, June 7th. The Western Citizen says it surpassed in interest all the meetings they have ever held; that it was "of the freest, bravest, noblest stamp, and would richly compensate for a journey from the Rocky Mountains, to have participated in its sittings."

THE EDITOR OF THE STANDARD.

David L. Child, who was appointed editor at the last annual meeting, has been hitherto detained at Northampton, by unavoidable business. He will begin his editorship next week, and devote all his ability and experience to making the Standard a valuable and attractive paper.

We would call attention to the notice, headed to the Abolitionists of Pennsylvania. Our Philadelphia friends have powerful obstacles to contend with in getting up an Anti-Slavery Fair in that pro-slavery city. Let all who wish well to the cause in that region, give them a helping hand.

☞ The Address of the Oregon Committee to the people of the South, is a rare specimen of hypocrisy and servility. Dr. Bailey calls the attention of abolitionists to this Oregon fever. He thinks the South is becoming interested in the possession of that country, as a means of getting Texas into the Union. Give us Texas for slave States, they will say, and you shall have Oregon, or at least the northern part of it for free States.

☞ We would call attention to the notice of a pickneck celebration of the *First of August*, in Brooklyn, Conn.

Likewise to the meeting of the Freedom Association, on the same occasion, at Chardon st. Boston.

Anti-Slavery Items.

THE LONDON CONVENTION.—This body closed its sittings on the 20th of June. Lord Morpeth presided, and made an eloquent speech, after which he moved a resolution expressive of the sympathy and respect of the convention, for the venerable John Q. Adams. His sister, the Duchess of Sutherland, the Countess of Carlisle, and a large party of ladies, were present. Anti-slavery is highly *respectable* across the water.

In a discussion relating to slavery in Texas, Mr. Stacey said that a deputation had had an interview with Lord Aberdeen, in which the earl promised that no legitimate means should be spared to effect the great object of abolishing slavery in the republic of Texas, and added that no underhand or sinister policy would be adopted, but that the British government was determined to proceed by the fair and open interchange of diplomatic intercourse with Texas, or its accredited representatives.

THE SOCIETY OF FRIENDS.—It is instructive to observe by what sort of people the Friends now-a-days are complimented. We copy the following from the New-York Courier and Enquirer:

"A London correspondent has on two different occasions, alluded to highly improper and exceptionable conduct of the English Quakers, in relation to slavery in the United States; and a correspondent here calls our attention to the fact, and appears to think that the letters referred to include the 'Society of Friends' in this country.

"This is a great error. In all that relates to this matter, there is the widest possible difference between the English and American "Friends." In England, they are all abolitionists, and very foolishly meddle with what does not concern them; while in the United States, they, one and all, refuse to have anything to do with the abolitionists, much as they, in common with all their fellow-citizens, deprecate slavery. In England, the 'Friends' make themselves ridiculous, by publicly interfering with the domestic institutions of the United States, and demanding the abolition of slavery among us, at the same time that they will not admit a black into their society, because it might lead to intermarriages with their sect! Here, on the contrary, the 'Society of Friends' content themselves with proclaiming at all times their conscientious opposition to slavery; and while they rely upon the moral influence of their opposition, they, in common with all the religious sects in this country, even in the slave States, freely admit the blacks to communion with them. For the American "Friend" we have ever entertained the highest consideration and respect; but for the English intermeddler of the same sect, whose practice is at war with his theory, we can only recognize a feeling of contempt.

"Since writing the above, we have received the following from a "Friend" of high character and true Christian philanthropy. It will be seen he denies that the English 'Friends' will not admit blacks into their society. We can only say that, according to the reports of the convention, a distinguished Friend, Mr. Gurney we believe, declared that such was the fact:

To the Editor of the Courier and Enquirer:

Your correspondent, who writes from London under the signature of "Timothy Tickler," while he abuses "all Quakers, chartists, infidels, and anti-slavery philanthropists," with a fluency of language and bitterness of spirit, which clearly indicate the school in which he was educated; and while he denounces a few over-zealous Americans, who he says, are slandering their country, and its institutions, in London; he is himself guilty of grossly slandering a considerable, and somewhat respectable portion of his fellow countrymen. In a late letter, he informs us, that "the Quakers refuse any communion with colored people, whether slaves or freemen; deny them the privilege of attending their meetings; and reject all social and religious intercourse." Were these allegations as true as they are false, they would certainly convict the Quakers of glaring hyprocrisy; but they are, *one* and *all*, as destitute of foundation, as the baseless fabric of a vision," and should admonish your readers to receive with caution every other statement, made by your fluent, if not reckless correspondent. A prudent man will apply to his statements the rule which governs, when a witness on the stand is found to bear false testimony in any one particular. Whatever may have been the folly of an individual member of the "Society of Friends," who, in the exercise of a private right attended the convention in London, the society is not justly chargeable with it. In estimating the motives which influence the society in its collective capacity, when opposing slavery; and the soundness of its views upon that subject—it may be well to remember, that nearly a century back, when the same society commenced their course in opposition to the slave trade, they were denounced by such writers as "Timothy" with every epithet of contumely, and viewed by more moderate men as heated fanatics. But pursuing by the quiet and even tenor of their way, their labors were crowned with success; and a participant in that trade is now punishable by death. However incredulous the editor of the Courier and Enquirer may be, it is among probable results, that if the Society of Friends continue firm and faithful in the testimony against "domestic slavery," this too will be found to yield.* Indiscreet and over zealous *individuals* may retard, but cannot defeat the work. Even your angry correspondent says, that "there can be no question regarding the iniquity of slavery—the cruelty and injustice of holding any innocent human being in bondage." This is a wholesale concession, and it would be no matter of surprise should the opportunity ever present, to find "Timothy Tickler" furnishing a negro who was running away from "cruelty and injustice," with a quarter of a dollar, to enable him to cross a ferry which lay between him and freedom, even though he may have good reason to suspect, that he had walked off with the clothes he stands in, under an impression that they were fairly earned, by years of unrequited labor. But I have no object in view, other than the vindication of a quiet and unobtrusive people, from a foul assertion, and must leave your correspondent's other remarks to the good sense of your readers. PENN.

* An important *if!* We should like to know what signs they give of being "firm and faithful in their testimony against domestic slavery!" Their fathers did not help to abolish the slave trade by denouncing Clarkson, Wilberforce, and their associates in this country: but by forming societies, petitioning government, &c. &c. Slavery complained of the Quakers as troublesome *then*; but *now* it compliments them.

IMPORTANT DECISION.—*Wharton Jones* vs. *John Van Zandt*.—This was an action brought under the 4th section of the act of Congress of February 12, 1793, for "*harboring and concealing*" certain negroes from whom service was due to the plaintiff.

It appeared in evidence, that during the month of April, 1842, nine slaves, the property of the plaintiff, left their master's residence in Kentucky, and were on the following day found in the possession of the defendant, near Palmyra, in Warren county, Ohio, who had them in a wagon, and was conveying them northward. Seven of these negroes were taken from his possession by two men named Hefferman and Hargraves, who acted without authority from the plaintiff, and were by them conveyed to Covington, Ky. where they were detained until they were reclaimed by the plaintiff. The other two negroes escaped—one of whom voluntarily returned to his master in Kentucky, after a few days—and the other one has never been retaken.

The defendant relied upon the want of proof of notice to him, that these negroes were slaves in Kentucky, and the absence of a claim by the owner, his agent or attorney, as appears to be required by the act of Congress.

The jury in making up their verdict were governed by the value of the escaping negro, and the reward and expenses paid by the plaintiff in recovering his negroes. The value of the negro Andrew, being proved to be $600, and the reward and expenses being proved also to be $600. Verdict $1200.—*Cincinnati Gazette.*

NEW METHODIST ORGANIZATION.—A convention was held at Utica, the latter part of May, for the purpose of effecting a new Methodist organization on anti-slavery ground. The Liberty Press says that 175 delegates were present, representing ten States, besides a multitude of persons more or less interested in the movement.—Nearly 100 preachers attended the convention. It appeared that from 6 to 8000 members, including 150 preachers, had already seceded from the Methodist Episcopal Church on account of slavery.

The convention was in session nine days, and completed the organization and discipline of the new body with great unanimity, though their discussions were often warm. They adopted the doctrines and general rules of the old church, with some modifications. They utterly repudiate all connection with slavery, take teetotal temperance ground, and are decidedly favorable to moral reform, and other modes of benevolent Christian action.

The officers of each church are to be chosen by the church. But one grade of ministers is retained, called elders; all of whom are to be members of the conferences, with an equal number of lay delegates. No bishops, or local preachers, or preaching deacons, are provided. Preachers are to be ordained or disciplined at the annual conference, or in its intervals, by its president, assisted by a council of elders. The president of each conference is, in fact, to discharge about the same duties as those now devolving upon presiding elders.—*Herkimer Journal.*

A TOAST! LEND ME YOUR EARS!—The following toast was given at a celebration of the 4th instant in Amesbury, Mass. by a gentleman (no, a *chap,*) from Tennessee, formerly a resident of Amesbury:

Slavery—An institution coeval with the formation of government. It will continue to exist long after its slanderers are laid in the dust.

The Amesbury Transcript says:—

"The hum of merry voices instantly ceased; a shudder at the impious desecration ran through the assembled hundreds—a deep, low hiss, which even New England hospitality could not suppress, struggled up from the inmost bosoms of the free men and women assembled, and subsided into gloomy silence for a time."—*Essex Cabinet.*

REPEAL IN NEW ORLEANS.—The repealers in that city have passed resolutions, the effect of which is to keep their movements in abeyance, until they have a more explicit understanding on the abolition subject from overseas. This seems about tantamount to a break-up of the association.—*Journal of Commerce.*

IRISH REPEAL, &c.—Repeal meetings are held frequently in *this* country for the purpose of sympathizing with the down-trodden Irish, and passing resolutions of encouragement to them, in their struggle against the oppressive "powers that be." And what strikes us as not a little strange, is the fact, that the slaveholders are warmly interested in the welfare of the Emerald Isle, and cry out lustily against *British* oppression. What "in natur" do they mean? Why, the tyranny of the English government over Ireland is a mole-hill to a mountain, in comparison with American slavery! Who can produce a *single instance* of an Irish *man, woman,* or *child,* being sold at auction to the highest bidder? Who can tell us of *one* that has been sold "to pay jail-fees?"

We notice, by the papers, that an enthusiastic repeal meeting has been held recently in Baltimore. Now when New Englanders open their lips about the abominations of southern "chattel" slavery, the slaveholders "flare up," and tell us to *mind our own business,* and not meddle with their "peculiar institution." Let us take them on their own ground, and ask *them* what right *they* have to meddle with the concerns of England and Ireland! They had better "mind their own business"!—*Essex Cabinet.*

Married,

On Third-day morning, the 11th instant, by Friends ceremony, before J. M. Scott, mayor, AMOS STACKHOUSE, to REBECCA, daughter of the late Alexander Shaw, all of Philadelphia.

Died.

In Philadelphia, on Saturday evening, July 15, AMANDA ELVIRA ELLIS, youngest daughter of Wm. Ellis, of Mount Holly, N. J. aged seven years and six months.

ABOLITIONISTS, PAY YOUR DEBTS!

The Executive Committee of the American Society have adopted the ONE DOLLAR PLAN, for the special purpose of paying the debt, for which partial provision only was made at the late annual meeting.

The question is now to be answered—*Does the American Anti-Slavery Society number twenty-five hundred members, who are able to pay One Dollar each, for the payment of its debt?* If so, we shall soon be an honest society. If not, we shall soon cease to be a society at all. Our operations cannot be continued, if we cannot go upon the cash system.

Friends of the Society are requested to act as agents in their respective localities, and to collect without delay, as much as they can, and remit to the Treasurer.

9 Converse Francis, Wayland, Mass.	$1
10 Leprelete Wilmarth, Attleborough, Mass.	1
11 Maria W. Chapman, Boston,	1

TREASURER'S RECEIPTS

For the week ending 7th mo. (July) 22d, 1843.

Received for the Standard—The following persons have each paid $2: George J. White, Canterbury, Ct.; Jonathan Merriam, N. Oxford, Mass.; T. A. Peet, Victor, N. Y.; D. A. Clark, Lima, Livingston county, N. Y.; E. W. Capron, Walworth, Wayne county, N. Y.; Edward J. Pompey, Nantucket; Daniel Gillett, Roxbury, Conn.; Converse Francis, Wayland, Mass.; Dr. A. H. Cowles, Marcellus, N. Y.

L. Burnham, Eastford, Ct. $1 67; Richard Smith, Locke, N. Y. $1; Wm. B. Oliver, Lynn, Mass. $3; Amarancy Paine, Providence, R. I. for sundry subscribers, $14 75.

Donations.—John Shoemaker, Montgomery county, Pa. 50 cents.

ISAAC T. HOPPER, *Treasurer.*

GENERAL INTELLIGENCE.

Foreign Items.

ENGLAND.

Fugitive Slaves.—A discussion took place in the house of lords, on the 30th of June, in relation to the claiming of offenders against the laws of each country, on the part of Great Britain and the United States, and also as to fugitive slaves.

The earl of Aberdeen moved the second reading of the two bills relating to the apprehension of foreign offenders found in places under the dominion of the British crown; the one having reference to offenders coming from the United States of America, the other to offenders coming from France. It seemed to him most reasonable that friendly and neighboring states should mutually assist each other in the arrest of offenders; it was a duty that governments owed to each other; and every authority, including Vattel and Grotius, was in favor of the principle upon which that duty was founded. But, as the law of England at present stood, there was no power by which foreign offenders could be delivered up to the laws of their own country, unless there was a special act of parliament introduced for that purpose; and yet he did not hesitate to say that we were bound by the most obvious rules of international law to perform the duty of delivering up offenders.

In the case of the Creole, the parties might have been tried for piracy, but not for murder. Engagements, as the house were aware, had formally been entered into upon the subject; but there had been no revival of those engagements, since the year 1806. Those engagements had been entered into between this country and America; but until the mission of his noble friend near him, nothing decisive had been concluded. It was proposed by the present measure, that offenders should be apprehended who were charged with robbery, arson, murder, forgery, assault with intent to kill, or whenever the offense was such as would justify the apprehension and committal for trial of the offender in his own country. He did not apprehend that from such measures any inconvenience would result, except in the case of fugitive slaves. This was a matter which he readily admitted would require a great deal of caution and attention. It was supposed that under this bill fugitive slaves would be given up; but there was no intention of introducing any such provision. To escape from slavery, was no crime; on the contrary, the condition of a slave endeavoring to escape, was to be regarded with much sympathy.

He knew it had been said that the fugitive slave was guilty of robbery, in carrying off the clothes he had on, which were the property of one who claimed to be the owner of the slave; but to take such clothes, was no theft; neither was it a theft, on the part of a fugitive slave, to take away anything which would aid him in his flight—as, for example, a horse, or a boat. The proposed measures he conceived to be essential to the good understanding that ought to exist between neighboring and friendly nations. In the colonies, if any difficulties arose, the governors would always have it in their power to consult the highest legal authorities in England. The convention which had been entered into with France, on the subject, was one of a more limited nature than that with the United States. Arrangements of this nature proposed with reference to France, had been entered into at the time the treaty of Amiens was concluded; but since that period, the convention had not been renewed. The French government were most anxious to renew that treaty; and he thought that the number of the offenses to be set forth in the act might hereafter be enlarged, but for the present it would be best to begin with the offenses which had been included in the convention of 1802. The present treaty had been made for a year, with power of annulling it, on either party giving six months' notice. The noble earl concluded by moving that the two bills to which he had called attention, be read a second time.

Lord Brougham observed that the noble earl had given a satisfactory explanation of that part of the measure which related to fugitive slaves. He did not know but that it would be necessary to introduce into the bill some explanatory clauses with reference to slavery. He would not at that stage of the measure give an opinion upon the points to which he referred, but should reserve himself for a future occasion. He could not resume his seat without giving expression to the delight which he experienced at the satisfactory feeling which at present existed between the governments of England, France, and the United States of America, on the subject under their lordships' consideration. A more barbarous state of things could not be conceived to exist, than that countries whose territories almost joined each other, should harbor malefactors, and thus render the criminal law quite inoperative.

Lord Cottenham expressed his concurrence in the objects which the measure was intended to promote.

Lord Campbell said, that with the exception of two or three points, he highly approved of the bill before the house. With regard to the Madawaska territory, he questioned whether the crown had a right to cede that territory without the authority of an act of parliament. That noble and learned lord concluded by observing, that with regard to the third article, especially, some legislation was necessary to give full effect to the treaty.

The earl of Aberdeen said, that with regard to the third article of the treaty, it was deserving of consideration, and he would not say that some legislative provision might not be necessary; but that must take place elsewhere, not in that house. He did not wish to give any decided opinion on the subject at present, but it would be considered elsewhere.

The marquis of Lansdowne asked, why two crimes which were omitted in the French treaty, should be included in the American treaty—namely, robbery and arson.

The earl of Aberdeen said, probably there was some good reason; but the two treaties had no connection with each other. The reason, perhaps, was simply this, that the treaty of Amiens had never had any operation; and when, on the renewal of the treaty of Amiens, it had been proposed to include all the crimes named in the American treaty, on his (Lord Aberdeen's) suggestion, the words of Amiens was merely renewed, with the understanding, that if it were found beneficial, the stipulation of the American treaty should be adopted, and extended to those and other crimes.

Lord Ashburton said, it was now settled and admitted that a slave arriving in the British territories, under any circumstances, never could be claimed or rendered liable to personal service. He had the satisfaction of thinking that there never existed more amicable feelings between the two countries since a treaty had been first concluded between them.

After a few observations from the earl of Minto, and Lord Ashburton, the bill was read a second time.

Royal Marriage.—The princess Augusta, eldest daughter of the Duke of Cambridge, was lately married to Frederick, Hereditary Grand Duke of Mecklenburgh Strelitz. The wedding was celebrated with great splendor, in the Chapel Royal, Buckingham Palace, numerous royal relatives and high foreign dignitaries being present.

Death.—Mr. Murray, the eminent English publisher, died at his residence in Albemarle street, London, on the 27th June. Mr. Murray was in his 65th year; and had been in business as a publisher for upwards of 40 years.

Bigotry.—At the annual commemoration of the University of Oxford, it was intended to confer the honorary degree of Doctor of Civil Law on Edward Everett, our minister to England. When he was presented, some of the graduates and under-graduates hissed, and made a great disturbance, to express their liberal and enlightened unwillingness that the honors of their university should be bestowed on a *Unitarian!* They have since published a protest, disputing the legality of the degree. A letter from a number of the dissentients to Mr. Everett, expresses the highest respect for his character, learning, and station, but says they consider it "a right and a duty to guard against any act which may be interpreted by others as indifference, on their part, to divine truth." How pitifully small will all this appear in the next century!

IRELAND.

Mr. O'Connell continues his triumphant course of agitation in Ireland. He daily addresses thousands. At Ennis, he was received with an immense procession, said to have numbered 700,000! including 6,000 horsemen. The cavalcade of cars extended from Ennis to Newmarket, six miles. The road was adorned with arches, and flags, bearing all manner of devices. In one place, a chain extended across the road, joined in the centre by a cord. On a green banner over it was inscribed,

"The liberator of Ireland
Will cut asunder
The chain of slavery
We labor under."

Here a man had taken up his position, with a sword, with which, as the liberator approached, he cut the cord in the centre, and the chain was shivered on both sides, amid the shouts and acclamations of thousands, that rent the air for some minutes.

O'Connell constantly preaches peace, and obedience to the laws; but says if England endeavors to subdue Ireland by physical force, let her beware of the consequences.

WALES.

Systematic insurrection prevails in Wales. A well-organized mob, headed by a stout fellow in woman's clothing, called "Rebecca and her men," go about armed with pistols and pitchforks, carrying banners inscribed "Blood and Revenge," and committing depredations of all sorts. Hostility to the poor laws, and the depressed condition of the iron trade, which has caused much suffering among the peasantry, are ascribed as the causes.

Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications, which has taken place since the time of the Reformation. Nearly 500 ministers—the heart's blood of the church, embracing all that are most distinguished for learning, talent, and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matter of discipline with the civil power.

SPAIN.

Insurrection is spreading, and the situation of the regent, Espartero, daily becoming more precarious. The whole of Catalonia and the city of Valencia are in open revolt against him. Espartero had been obliged to leave Madrid, and take the field himself, in order to quell it. The result seems now very doubtful. The last letters from Paris say: "The parties most able to pronounce an opinion, feel this morning unable to give one." English papers do not hesitate to assert, that the whole insurrection has its rise, not in any well grounded disaffection of the people, but from the influence of Christina, and money from France.

DENMARK.

On the 21st ult. there was a great fire in Copenhagen, which burnt a great number of warehouses and stores. An immense quantity of rum, in casks, took fire, and the flames reaching the canal, set fire to two vessels, and destroyed them. The total loss of property is estimated at 2,000,000 of rix dollars, or 5,000,000 of francs. Thirty-two firemen or soldiers were more or less wounded; and seven firemen, four soldiers, and a lieutenant of artillery, were killed. It was with the greatest difficulty that the fire was prevented from reaching the gunpowder laboratory.

ST. DOMINGO.

Extract of a letter from Haiti, dated June 29, 1843: "An important subject is now before the people. It is in relation to placing the whites on an equal footing with the colored population, in the new constitution, (the old one does not do so.) Many express an opinion that the whites should have that privilege after a residence of twenty years.

Boyer and Ingenac are at Jamaica, and said to be at loggerheads—Boyer attributing his misfortunes to Ingenac, and he vindicating himself by asserting that Boyer would not listen to his advice. The two Ardoins are here in prison, awaiting their trial. Gen. Garrier, late of St. Domingo, and Victor, are expected here also, and will claim the lenity of the patriots. Ingenac, it is said, will try and defend his course by writing, being afraid to trust himself here. You will no doubt be glad to learn, also, that there is a grand moral change in progress here, particularly in favor of the observance of the Sabbath, as well as in other things. W. B. B."

General Items.

Influenza.—This troublesome disease prevails in England, Canada, and Kentucky. Whole families are down with it.

Washington Allston.—Brackett, the sculptor, having obtained a cast of this distinguished artist, is about to cut a bust of him in marble.

Dickens's New Work.—A new number of "Martin Chuzzlewit" comes out in this steamer, which a Liverpool paper says, "may excite anger," (we hope not) "though it can hardly fail to provoke laughter in America." "The author," it continues, "has quizzed the editors, the boarding houses, the colonels, majors, and captains of the militia, the manners, characteristics, and feelings of certain coteries, in his bitterest vein."

Mr. Adams at Saratoga Springs.—The venerable ex-President, notwithstanding his advanced age, is a man of remarkable mental and bodily powers. On his arrival by the Tuesday evening cars, after a jaunt that would have tired out any other man of his years, he declined taking a seat in the carriage for Union Hall, but after seeing the ladies of his party provided for, walked off with a quick and firm step to his quarters. He rises with the lark. The sun never shines while he is abed, if he is able to leave it. Blessed with a naturally vigorous constitution, a life of temperance and frugality has enabled him to resist the attacks of disease, and the infirmities incident to old age, to a wonderful degree. His mental faculties are unimpaired—they are as vigorous as ever. He writes with the same ease and facility—in the same bold and searching and eloquent style, that he did thirty years ago. As a speaker, no man in or out of congress possesses a greater facility for riveting attention, or commanding respect, than the "old man eloquent." We are no admirers of his political career; but we cannot refrain from doing homage to his vast intellectual powers—his fearlessness—his industry—his readiness to do what he conceives to be his duty to God and his country. Long may the life of the patriarch be spared!—*Saratoga Sentinel.*

Lightning.—During a severe thunder storm, last week, a dwelling house was struck, in Kinston, Mass. and torn entirely to pieces. A cat, which was lying on the door-step, was killed. A child, 14 months old, was knocked down, but its father, having the presence of mind to throw a pail of water upon it, it was immediately resuscitated. There were ten other persons in the house, none of whom were injured. A large tree in front of the house was torn up by the roots.—*Boston Daily Adv.*

Sketches of Mexico.—Geo. W. Kendall, of the N. Orleans Picayune, is busily preparing his notes and sketches of Upper Texas, New Mexico, and the wild regions through which he passed on his Santa Fé Expedition, and the march of two thousand miles to Mexico as a prisoner, which followed the catastrophe of that adventure.

Criminal Court.—Jules, the slave of Mr. Cazier, was yesterday tried in this court for stabbing a white man. He was found guilty and sentenced to two years imprisonment in the penitentiary, and to receive twenty-five lashes every six months.

Celestin, the slave of Mr. Barclay, was tried for cutting and wounding Mr. Nicholas with a razor. He was found guilty, and sentenced to imprisonment in the penitentiary for life. It was ordered by the court that his master be paid fifty dollars as a compensation for the loss of his services.—*N. O. Pic., July 8.*

Two slaves, Henry and his wife America, were hung at Columbia, Missouri, on the 10th ult. for the murder of their master, Hiram Beasley. The Columbia Statesman says that Henry made a long speech, containing a full confession of his guilt. He had run away, and with the assistance of his wife, killed his master to get rid of a whipping.

Prophecy and its Fulfillment.—When the Tremont theatre, Boston, was in process of erection, Dr. Beecher predicted that he should live to see it converted into a church, and to preach in it too. This theatre has recently been purchased by the Baptists, who are fitting it up as a house of worship, and on the evening of the 5th instant Dr. Beecher preached a sermon in it, against theatres, which will soon be published. So has his prediction been fulfilled.

Rebellion in Illinois.—The St. Louis Era of the evening of the 5th instant, says:

"Two hundred citizens of Coles county, Illinois, have resolved in public meeting that no heed should be paid to the decision of the Supreme Court of the United States, setting aside the appraisement law of Illinois; that all officers be advised not to carry out such decision in the sale of property; that they be asked to resign their offices if they cannot comply with such recommendation; that they (the people) will oppose them by all fair and mild means, and if that will not do they will oppose them by force of arms, and all other means in their power.

A Remarkable Cow.—Mrs. Samuel Buckley, of this village, made forty-two pounds of excellent butter from one cow, in the month of June. The cow is about five years old, of the common breed; and in addition to the butter made, furnished a family of seven persons with the necessary supply of milk and cream.—*Watertown Jeffersonian.*

NOTICES.

TO THE ABOLITIONISTS OF CHESTER COUNTY, PENNSYLVANIA.

An Anti-Slavery Picknick will be held near Kennett Square, Chester county, Pa. in a beautiful and pleasant grove, belonging to James Walter, about half a mile south of the village, on Saturday, the 5th of August, commencing at 9 o'clock, a. m. Charles C. Burleigh, Thomas Earle, and other speakers, will be present on the occasion. A cordial invitation is given to all who are friendly to freedom, to attend. Those coming from a distance, will be hospitably entertained by the friends of the cause in the neighborhood.

John Agnew,	*Rebecca W. Taylor,*
Chandler Darlington,	*Mabel Pyle,*
Dr. S. Stebbins,	*Benjamin Pyle,*
Hannah Cox,	*Franklin Taylor,*

July 27th, 1843. Committee.

TO THE ABOLITIONISTS OF PENNSYLVANIA.

The Philadelphia Female Anti-Slavery Society again presents to your notice, with much confidence, the subject of our annual sale of useful and fancy articles. The prompt liberality with which you have hitherto responded to our calls, and the zealous energy with which you have adopted this measure as your own, convince us that you perceive its utility, and need no argument from us on that point. It also assures us, that you are ready to join heartily with us, in similar, but more extensive labors, during the present year. The results of our last sale, which, at a time of great financial perplexity and embarrassment among all classes, was unusually successful, encourage us to enlarge the scale of our operations, and to depend, most confidently, upon you for aid in our preparations for the sale of 1843. All that is necessary for the accomplishment of our plans, is, that each should faithfully perform his or her part of the labor; and in deciding what that portion is, let each seriously consider how much those who know, by its enjoyment, what *freedom is,* owe to those who know it not. The fetter of the slave presses not less heavily, dear friends, because we have become partially inured to its contemplation. Shall not this year's efforts prove that we remember this fact?

Respecting the manner of aiding us, you can no longer need information. The committee would merely suggest that it is highly desirable that the materials used in the preparation of all articles, should be the produce of free labor, that we may not be guilty of robbing the slave of the fruits of his toil, in order to procure means to effect his emancipation.

The contributors to our last sale may be glad to learn that a portion of the avails of their labor have been devoted to the support of the National Anti-Slavery Standard—that potent instrument of good to the cause of Freedom. They who wish for further information respecting the appropriation of the proceeds, are referred to the last report of the treasurer of the Philadelphia Female Anti-Slavery Society.

Let us begin our preparations immediately, and devote to the work as much time, labor, and money, as we should wish an enslaved brother or sister to devote to it, if our situations were reversed.

Sarah Pugh,	*Anna M. Hopper,*
Maria M. Davis,	*Mary Grew,*
Jannet Jackson,	*Mary Shaw,*
Harriet D. Purvis,	*Margaret Jones,*
Sarah H. Wise,	*Elizabeth J. Neall,*
Mary Griscom,	*Emma Parker,*
Sarah M. Douglass,	*Sarah A. McKim.*

CONVENTION.

A national convention of the colored citizens of the United States, will be held in the city of Buffalo, on the third Tuesday in August, 1843 at 10 o'clock, A. M.

The object of this convention is to deliberate on those questions that pertain to the colored man's rights, and to adopt such measures as will effectually secure to him the privileges of an American citizen. Among the objects to be promoted, is the establishment of a permanent press through which the grievances of the colored people may be made known and redressed. Various other topics of momentous interest will come up before the convention, and it is hoped that all who can make it convenient to attend, will be present to aid with their wisdom the deliberations of the meeting.

☞ Messrs. Hilton, Cole and Nell, are among the delegates expected from Boston, and it is hoped that a large New England representation will be present.

The colored people of Ohio are likewise to hold a State Convention, at Columbus, on the 10th of August next, for the purpose of advancing their interests as citizens of the State.

BRITISH EMANCIPATION.

The New England Freedom Association will celebrate the glorious event which gave liberty to 800,000 human beings, by a public meeting in Chardon-street chapel, on Tuesday, 1st of August, at 2 o'clock, P. M. A procession will be formed by the children, preceded by the association. Addresses may be expected from several individuals. All friends of liberty are invited to participate on the occasion.

In behalf of the committee,
ROBERT WOOD,
R. R. ALEXANDER,
CHA'S. H. ROBERTS,
ISABELLA HOLMES,
ROSANNA SEWELL,

BROOKLYN, Ct. AUGUST FIRST.

A picknick, commemorative of emancipation in the British West Indies, will be held in a grove, near the residence of Mr. Philip Scarborough, Brooklyn, August 1st, at 10 o'clock, a. m. The friends of Freedom, at home and abroad, from hill-top and valley, are invited to participate.

IMPORTANT MEETING IN PHILADELPHIA

A public meeeing to celebrate the anniversary of *West India Emancipation,* will be held in Philadelphia, on the evening of "*The First of August*"—at 8 o'clock—

Addresses may be expected from Charles C. Burleigh, Thomas S. Cavender, James Miller McKim, and Thomas Earle.

The friends of Emancipation, and the public generally, are urgently invited to attend. The large hall of the Assembly Buildings, at the S. W. corner of Tenth and Chesnut streets has been engaged for the occasion.

A CARD.

The subscriber proposes to establish a depository of *Anti-Slavery Books* in Chicago, as soon as arrangement can be made for that purpose.

Gentlemen who have on hand a quantity of anti-slavery publications which they wish to dispose of, can send a sufficient supply for this section of the country to the subscriber, to

Poetry.

HYMN FOR THE FIRST OF AUGUST.

Where Britannia's emerald isles
Gem the Caribbean sea,
And an endless summer smiles,
Lo! the negro thrall is free!
Yet not, on Columbia's plains,
Hath the sun of Freedom risen:
Here, in darkness and in chains,
Toiling millions pine in prison.

Shout! ye islands disenthralled,
Point the finger, as in scorn,
At a country that is called
Freedom's home, where men are born
Heirs, for life, to chains and whips,—
Bondmen, who have never known
Wife, child, parent, that their lips
Ever dared to call their own.

Yet a *Christian* land is this;
Yea, and ministers of Christ
Slavery's foot, in homage, kiss;
And their brother, who is priced
Higher than their Saviour, even,
Do they in bondage sell;—
Pleading thus the cause of Heaven,
Serving thus the cause of hell.

Holy Father, let thy word,
Spoken by thy prophets old,
By the pliant priest be heard;
And let lips, that now are cold,
(Touched by Mammon's golden wand—)
With our nation's "burden" glow,
Till the free man and the bond
Shout for Slavery's overthrow!

THE FREED BIRD.

BY AMELIA, OF LOUISVILLE, KENTUCKY.

Thy cage is opened, bird—too well I love thee,
To bar the sunny things of earth from thee;
A whole broad heaven of blue lies calm above thee,
The green wood waves beneath, and thou art free!
These slender wires shall prison thee no more—
Up, bird! and 'mid the clouds thy thrilling music pour.

Away, away! the laughing waters playing,
Break on the fragrant shore in ripples blue;
And the green leaves unto the breeze are laying
Their shining edges, fringed with drops of dew;
And here and there a wild-flower lifts its head,
Refreshed with sudden life, from many a sunbeam shed.

How sweet thy voice will sound! for o'er yon river,
The wing of silence, like a dream, is laid;
And naught is heard, save when the wood-boughs quiver,
Making rich spots of trembling light and shade;
And a new rapture thy wild spirit fills,
For joy is on the breeze, and morn upon the hills.

Now, like the aspen, plays each quivering feather
Of thy soft pinions, bearing thee along,
Up, where the morning stars once sang together,
To pour the feelings of thine own rich song;
And now thou'rt mirrored to my dazzled view,
A little dusky speck, amid a world of blue.

Yet I will shade mine eyes, and still pursue thee,
As thou dost melt in soft, etherial air,
Till angel-ones, sweet bird, will bend to view thee,
And cease their hymns awhile, thine own to share;
And there thou art, with white clouds round thee furled,
Just poised beneath yon vault that arches o'er the world!

A free, wild spirit unto thee is given,
Bright minstrel of the blue, celestial dome;
For thou wilt wander to yon upper heaven,
And bathe thy plumage in the sunbeam's home;
And soaring upward from thy dizzy height,
On free and fearless wing, be lost to human sight!

Lute of the summer-clouds! whilst thou art singing
Unto thy Maker thy soft matin hymn,
My own wild spirit from its temple springing,
Would freely join thee in the distance dim;
But I can only gaze on thee and sigh,
With heart upon my lip, bright minstrel of the sky!

And yet, sweet bird, bright thoughts to me are given,
As many as the clustering leaves of June:
And my young heart is like a harp of Heaven,
Forever strung unto some pleasant tune;
And my soul burns with wild, poetic fire,
Though simple are my strains, and simpler still, my lyre.

And now, farewell! the wild winds of the mountain,
And the blue streams alone, my strains have heard:
And it is well—for, from my heart's deep fountain
They flow, uncultured as thy own, sweet bird—
For my free thoughts have ever spurned control,
Since this heart held a wish, and this frail form a soul!

From the Portland Tribune.

THE PENITENT BOY.

"Clear out, you nigger!—we don't choose
To have you in our play;"
So said a Christian father's son,
And turned with scorn away.

The little black boy, as the tears
Came dropping from his eyes,
Said kindly to the haughty lad,
"'Tis not so in the skies.

"There, in the songs of heavenly love,
The souls of all unite—
And God does ne'er the question ask,
If they were black or white.

"Although you cast contempt on me,
Nor let me join your play,
To-night I will remember you,
And for your welfare pray."

These kind, soft words, like arrows sure,
Were fastened in his heart—
And in the haughty white boy's eyes
The tears began to start.

He asked forgiveness of the black,
And then he wept aloud:
"To play with you I never will
In future be too proud."

Together, hand in hand, they went
To some sequestered spot;
First one, and then the other prayed,
And heavenly wisdom sought.

And now, whene'er they meet, they speak
In kindness and in love—
And hope when God shall call them hence,
To rest in peace above.

HYMN.

BY JOHN PIERPONT.

We ask not that the slave should lie
As lies his master, at his ease,
Beneath a silken canopy,
Or in the shade of blooming trees.

We mourn not that the man should toil;
'Tis nature's need—'tis God's decree;
But let the hand that tills the soil,
Be, like the wind that fans it, free.

We ask not "eye for eye," that all,
Who forge the chain and ply the whip,
Should feel their torture; while the thrall
Should wield the scourge of mastership.

We only ask, O God, that they,
Who bind a brother, may relent;
But, GREAT AVENGER, we do pray
That the wrongdoer may repent.

Miscellany.

From the Arkansas Gazette.

LORD MORPETH.

A friend has related to us the following story, which he received from the mouth of one of the party:

In 1841, a young broad-shouldered, big-fisted Kentuckian—a regular bred stock-raiser and drover—went to Buffalo, New-York, to purchase of Lewis Allen, who had just returned from England, some of his imported stock. After he had closed his purchases, finding he had a day to spare, he determined to spend it in a visit to the Falls of Niagara. So after breakfast, he stepped into the passenger cars, and found the department which he had selected occupied by a modest-looking and plainly-dressed gentleman. In a few moments he commenced a conversation upon the subject most interesting to him, to wit, imported stock, and the bargains he had made, and informed his fellow traveler in the most decisive manner what were the best breeds, &c.

The stranger, after hearing him out, without dissenting to what he said, spoke upon the subject of English stock generally, the different kinds of breeds, the properties of each, the best cross for milk, butter, &c., and displayed, in a modest and most unassuming manner, such minute and general information on the subject that it astonished the other, and he asked him if he was not a stock-raiser. He said "no," and the Kentuckian asked, as usual, "What might be your name, sir?" "Morpeth," was the reply. "Morpeth," said he, "Morpeth! Now, I have been all over Kentucky, and traveled to Arkansas, but I never heard of the name before. Where did you come from, Mr. Morpeth?" "From York." "York," said he, "*New*-York! A great place—beats Lexington or Louisville, I admit; but did you come from the city or country, Mr. Morpeth?" "From the country." "Well, it is a very great State; always saving and excepting old Kentucky, it is the finest country I ever saw."

In short, while they conversed on the subject of farming, and the stranger, without the least parade, seemed to be perfectly familiar with the subject, and after hearing at length the superior style of agriculture in Kentucky, and the astonishing productions there, the *cords* of fine stock, grain, &c. He related the improvements which had been made in agriculture by chemical experiments, the different kinds of soil, the distinguishing properties of each, rotation of crops, effect of climate upon productions, &c. &c.; at length the Kentuckian cried out, "Why, Mr. Morpeth, you must have followed farming for a living?" "No," he said he had not, "but it was to him a subject of great interest." The rest of the journey was filled up with a description of what the Kentuckian had seen on the Mississippi, and in Arkansas, to which the stranger listened with great interest.

At length they reached the Falls, and, amidst constant exclamations of astonishment on the part of the Kentuckian, they passed on to the Canadian side. Upon reaching there they saw a number of negroes, dressed in regimentals, with muskets in their hands. "Why, what the devil does this mean?" "These are regular soldiers," said the stranger. "Soldiers! negroes for soldiers! Well, by G—d, did you ever hear the like!—Well, when I go back to old Kentucky, and tell them that the British have negroes for soldiers, they will never believe me in the world. Why, sir, if an Arkansas overseer were to come here with his big whip and give it one crack, I tell you, sir, that a regiment of these black rascals would drop their muskets, and beg for quarter. Now, old fellow, you might have heard that we like to have got into a war with the British about some boundary or other. I tell you that the first horn that was blown would raise a regiment in old Kentucky that would sweep this land from shore to shore. Nothing could resist them; for I tell you nothing can beat old Kentucky for war or raising fat stock."

After a while the bell of the tavern rung for dinner, and they both hastened in,—the Kentuckian before. When he reached the room he found the table half filled with negroes, and stopped. The stranger, without appearing to observe it, took hold of a chair, and pointed to an empty one by his side. "By G—d," was the interjection of the Kentuckian, "you are not going to eat your dinner with negroes, are you? I can't do it, sir. I could never show my face at home again if I were to doso." "Well," said the stranger, "I am rather hungry, I acknowledge; but, as we are fellow-travelers, I will not balk your humor. We will go down to the lower island, pass the suspension-bridge, and dine on the American side." "Now that is just into my hand, my old fellow; we will do so."

When they reached the suspension-bridge the Kentuckian was overwhelmed with astonishment, and swore that they never would believe him at home when he told of it. The stranger was perfectly familiar with such things, and with him who was the original inventor of such bridges, and the great improvements that had been made since this one had been put up, the defects in its style, how they could be repaired, improved, &c. Here the Kentuckian burst out into a hearty laugh, and said:—"Well, stranger, I have found you out at last; you are a bridge-builder by trade," slapping him on the shoulder in great glee. "No, sir," said he, "you are mistaken; but I have been a great deal with persons who are fond of such things, and acquired somewhat of a taste for them." "Well," said the Kentuckian, "I hear the last bell ringing; let us go and get our dinner. We will have a bottle of wine, and I will pay for it myself; for I would rather have lost one of the calves I have purchased of old Buffalo Allen than not to have been here to-day, for I have had lots and gobs of fun!"

They sat down to dinner, drank their wine, and the Kentuckian filled up the chasms between the courses with praises of Kentucky, and abuse of the Canadians and British. He had always hated them and he always would hate them; he would just like to have another brush with them, to lick them again: and a great deal more in the same strain, to which the stranger listened patiently, and sometimes with a kind of quiet interest. He went on to say that he had heard the English were in the habit of traveling through the country, and then writing books ridiculing and abusing us. He just wished, by Heaven, that he could catch some of them in old Kentucky. He had heard, as he came along, that there was now a great English lord traveling through the country to write a book, and he had heard his name. "It is Lord—Lord—Lord Morpeth, I believe." "That's my name, sir," said the stranger. "J—— ——! you don't say so! Tavern-keeper, what have I to pay?" T.

LAURA BRIDGMAN.

Almost every one of our readers have heard of Laura Bridgman, in the institution at South Boston, who is "deaf, dumb and blind." A correspondent of the Salem (Mass.) Register, who has been reading some letters from Laura to her friend, thus speaks of the interesting girl:—

It is unnecessary for me to say who, or what, or where Laura Bridgman is. Every child has heard of her, and feels a deep interest in all that pertains to her history. Well, of all things in the world, what think you I should find in this secluded spot, but a little friend, and frequent correspondent of our interesting Laura! No less I assure you; and having been favored with several specimens of her epistolary writing, I trust it will not be deemed a breach of privacy if they are communicated to your readers. Laura's letters, to be sure, are not to be classed with those of Lady Montague, and other celebrated epistolarians of her sex, but they will, I doubt not, possess, in the estimation of most people a peculiar interest, which neither ease and elegance of diction, nor superior talents and acquirements could possibly give. She is fond of writing letters, and her writing is surprisingly legible, considering the disadvantages she labors under, and her spelling remarkably correct. Her little correspondent is more favored than herself, by being blessed with the full enjoyment of all the faculties, and their friendship is as touching as it is interesting and delightful. They often interchange presents as tokens of their affection, chiefly articles of their own handiwork, which are doubtless more valuable in the estimation of the receiver than any that could be purchased with the gold of Ophir. Laura is skilled in the manufacture of several trifles which would be deemed specimens of ingenuity as the production of any child of her age, and her needlework would do no discredit to one infinitely more favored by nature than she is. Among other things there was a miniature apron made by her, very neatly sewed and trimmed, and in nothing indicating any defect save that of a very small portion of the little ruffle that skirted its edges was turned the wrong way. Poor Laura! who can describe the eagerness with which thou toiledst through thy task:—who fathom the intensity of joy which filled thy little heart when thou hadst completed this present for thy friend. Would that all friendships were as pure, as sincere as those of thy childhood innocence.

Some of the expressions in Laura's letters may appear rather singular, considering her situation—for instance, when she writes about "*seeing*," &c.,—and some of them may require explanation for those who are not familiar with the management of the asylum for the blind: but those who have read Dr. Howe's reports, will readily understand the meaning and appreciate the force of her remarks. Most of the names in her epistles are those of teachers, or persons otherwise connected with the institution. The letter which follows is addressed to her little friend, and is sufficiently explicit:

Dear E—, I want to see you. I send love to you much. You will write letter to me. I am well now, I was very sick Thursday. I was much better Friday. I was weak. I will write to you again very soon. Miss Jennette is well. So Laura is little better. Miss Swift teach me to give my kiss to you.

LAURA BRIDGMAN.

Here is another to her doll. She had a favorite doll to which she gave the name of "Miss Pilly," and which she regarded with great tenderness. Laura was on one occasion sick, and after her recovery she addressed to "Miss Pilly" the following playful and affectionate note. It will be seen that she writes as though the doll had been afflicted with illness. The direction is to "Miss Pilly, South Boston."

Dear Miss Pilly—I want to see you very much. I will come Friday to see you. Miss J. send love to you and R——. Miss Morton send love to you and kiss for you now. She send love to R—— and you. How do you do now? I will bring you new cotton belt. R—— must tell you send kiss for Pilly very, very much. I took good care of you many days when you were sick. You must write to me now.

LAURA BRIDGMAN.

Here is another, written to one of her favorite teachers during the vacation, and giving an account of a little *shopping excursion!* Just think of Laura "going a shopping:"

My dear Miss R.—I want to see you very much. I send much love to you and sisters. Will you please to write a long letter to me soon, sometime? I have had a letter from my mother. Do your sister make cloak for my doll now? I am happy. Miss S. and Dr. are very well now. Now it is very warm in days. I want you to write to me soon. You are my friend many days because you teach me much. I went to Boston, in many stores, and bought smooth paper for me to write to you Wednesday, with Swift, and saw ladies. Good S. bought many things for her. I walked much. Good-by.

LAURA BRIDGMAN.

The next and last which I shall present, is of a higher order than either of the others, and being of a later date, shows improvement in the style. Some of the sentences, it will be observed, are quite complicated, but nevertheless, the whole is very well expressed, and well put together. It is addressed to her mother:

Dear my Mother—How does my little sister do now? I send much love to you and kiss to my little sister. Is she very happy? I asked Dr. if I may go to Hanover with Miss Jennette. He said yes, in the vacation, after six weeks. I hope I shall come with Jennette and Mrs. Morton. *Drew is Morton.* She said she would think to come to Hanover. Can you have Morton and J. in Hanover? Will you please to write me a letter soon, about Jennette and Morton coming, because the blind girls are going home after six weeks? *I am very happy to see you.* I send love father and my aunt. I want to see you very much and baby. *I keep very fine hair very nice many days.* Good-by. LAURA BRIDGMAN.

How affectionately she remembers her relatives: what an interest she manifested in family matters; how earnestly she pleads that her friends may be permitted to visit home with her; and how considerately she inquires if her mother can accommodate them? Happy Laura! though thy fortune appears to us so wretched and repulsive, yet thy life is not altogether joyless, nor thy heart cold and lonely.—Though the world seems shut out from this thine earthly tabernacle, a guileless and amiable spirit dwells within, giving utterance to the heart's best affections, and, while cheering thee on thy darksome way, securing with the silken cords of love the tenderest sympathies of all who approach thee!

The expression "*Drew is Morton*," in the above letter, is a very curious mode of communicating her meaning. It seems that there had been a change of teachers, Drew being the name of her former instructress, and Morton that of the one she was now engaged with. Hence in noticing the change she says "*Drew is Morton now.*" The last sentence, "*I keep very fine hair very nice many days*," also needs explanation. Her mother had sent her a lock of her infant sister's hair which she was very choice of, and, therefore, to inform her parent of the tender care, with which she regarded this little remembrance of "baby," and the pleasure enjoyed from the gift, she uses the words alluded to.

I leave it for your readers to make their own comments on this interesting subject, and subscribe myself, S. K. Y.

From "The Dial" for July.

WOMAN—HER SPHERE AND NEEDS.

The leading paper in "The Dial," entitled "The Great Lawsuit—Man *versus* Men: Woman *versus* Women," is one combining remarkable justness of sentiment with brilliancy of thought and beauty of expression. We make the following extract:

Were thought and feeling once so far elevated that man should esteem himself the brother and friend, but nowise the lord and tutor, of woman; were he really bound with her in equal worship, arrangements as to function and employment would be of no consequence. What woman needs is not as a woman to act or rule, but as a nature to grow, as an intellect to discern, as a soul to live freely, and unimpeded to unfold such powers as were given her when we left our common home. If fewer talents were given her, yet, if allowed the free and full employment of these, so that she may render back to the giver his own with usury, she will not complain, nay, I dare say, she will rejoice in her earthly birthplace, her earthly lot.

Let us consider what obstructions impede this good era, and what signs give reason to hope that it draws near.

I was talking on this subject with Miranda, a woman who, if any in the world, might speak without heat or bitterness of the position of her sex. Her father was a man who cherished no sentimental reverence for woman, but a firm belief in the equality of the sexes. She was his eldest child, and came to him at an age when he needed a companion. From the time she could speak and go alone, he addressed her not as a plaything, but as a living mind. Among the few verses he ever wrote, were a copy addressed to this child, when the first locks were cut from her head, and the reverence expressed on this occasion, for that cherished head, he never belied. It was to him the temple of immortal intellect. He respected his child, however, too much to be an indulgent parent. He called on her for clear judgment, for courage, for honor, and fidelity—in short, for such virtues as he knew. In so far as he possessed the keys to the wonders of this universe, he allowed free use of them to her, and by the incentive of a high expectation, he forbade, as far as possible, that she should let the privilege lie idle.

Thus the child was early led to feel herself a child of the spirit. She took her place easily, not only in the world of organized being, but in the world of mind. A dignified sense of self-dependence was given as all her portion, and she found it a sure anchor. Herself securely anchored, her relations with others were established with equal security. She was fortunate in a total absence of those charms which might have drawn to her bewildering flatteries, and of a strong electric nature, which repelled those who did not belong to her, and attracted those who did. With men and women her relations were noble; affectionate without passion, intellectual without coldness. The world was free to her, and she lived freely in it. Outward adversity came, and an inward conflict, but that faith and self-respect had early been awakened, which must always lead at last to an outward serenity, and an inward peace.

Of Miranda I had always thought as an example, that the restraints upon the sex were insuperable only to those who think them so, or who noisily strive to break them. She had taken a course of her own, and no man stood in her way. Many of her acts had been unusual, but excited no uproar. Few helped, but none checked her; and the many men, who knew her mind, and her life, showed to her confidence as to a brother, gentleness as to a sister. And not only refined, but very coarse men approved one in whom they saw resolution and clearness of design. Her mind was often the leading one, always effective.

When I talked with her upon these matters, and had said very much what I have written, she smilingly replied: And yet we must admit that I have been fortunate, and this should not be. My good father's early trust gave the first bias, and the rest followed of course. It is true that I have had less outward aid, in after years, than most women, but that is of little consequence. Religion was early awakened in my soul; a sense that what the soul is capable to ask it must attain; and that, though I might be aided by others, I must depend on myself as the only constant friend. This self-dependence, which was honored in me, is deprecated as a fault in most women. They are taught to learn their rule from without, not to unfold it from within.

This is the fault of man, who is still vain, and wishes to be more important to woman than by right he should be.

Men have not shown this disposition toward you, I said.

No, because the position I early was enabled to take, was one of self-reliance. And were all women as sure of their wants as I was, the result would be the same. The difficulty is to get them to the point where they shall naturally develop self-respect, the question how it is to be done.

Once I thought that men would help on this state of things more than I do now, I saw so many of them wretched in the connections they had formed in weakness and vanity. They seemed so glad to esteem women whenever they could!

But early I perceived that men never, in any extreme of despair, wished to be women. Where they admired any woman, they were inclined to speak of her as above her sex. Silently I observed this, and feared it argued a rooted scepticism, which for ages had been fastening on the heart, and which only an age of miracles could eradicate.

Ever I have been treated with sincerity; and I look upon it as a most signal instance of this, that an intimate friend of the other sex said in a fervent moment, that I deserved in some star to be a man. Another used as highest praise, in speaking of a character in literature, the words "a manly woman."

It is well known that of every strong woman they say she has a masculine mind.

This by no means argues a willing want of generosity towards woman. Man is as generous toward her, as he knows how to be.

Wherever she has herself arisen in national or private history, and nobly shone forth in any ideal of excellence, men have received her, not only willingly, but with triumph. Their encomiums, indeed, are always in some sense mortifying, they show too much surprise.

In every-day life the feelings of the many are stained with vanity. Each wishes to be lord in a little world, to be superior at least over one; and he does not feel strong enough to retain a life-long ascendant over a strong nature. Only a Brutus would rejoice in a Portia. Only Theseus could conquer before he wed the Amazonian queen. Hercules wished rather to rest from his labors with Dejanira, and received the poisoned robe, as a fit guerdon. The tale should be interpreted to all those who seek repose with the weak.

But not only is man vain and fond of power, but the same want of development, which thus effects him morally in the intellect, prevents his discerning the destiny of woman. The boy wants no woman, but only a girl to play ball with him, and mark his pocket handkerchief.

Thus in Schiller's Dignity of Woman, beautiful as the poem is, there is no "grave and perfect man," but only a great boy to be softened and retained by the influence of girls. Poets, the elder brothers of their race, have usually seen farther; but what can you expect of every-day men, if Schiller was not more prophetic as to what women must be? Even with Richter, one foremost thought about a wife was, that she would "cook him something good."

The sexes should not only correspond to, and appreciate one another, but prophesy to one another. In individual instances this happens. Two persons love in one another the future good which they aid one another to unfold. This is very imperfectly done as yet in the general life. Man has gone but little way, now he is waiting to see whether woman can keep step with him, but instead of calling out like a good brother: You can do it if you only think so, or impersonally; Any one can do what he tries to do, he often discourages, with school-boy brag: Girls can't do that, girls can't play ball. But let any one defy their taunts, break through, and be brave and secure, they rend the air with shouts.

No! man is not willingly ungenerous. He wants faith and love, because he is not yet himself an elevated being. He cries with sneering scepticism: Give us a sign. But if the sign appears, his eyes glisten, and he offers not merely approval, but homage.

* * * * * * *

BIOGRAPHICAL SKETCH OF KAPIOLANI.

Who was Kapiolani? Her name was little known among the great and noble on earth; but "her record is on high."

Kapiolani was born upon the island of Hawaii, very near to the spot where Captain Cook was murdered. She was a descendant of one of the leading families under the ancient kings of the island, and subsequently became the wife of a chief.

The first missionaries found her intemperate, dissolute, and degraded. There was scarcely a more degraded person on the islands, than Kapiolani. She gave herself up to every species of vice. She possessed, however, a very inquisitive and remarkably well-balanced mind.

She was thrown, in the providence of God, near to the missionaries, while on a visit to the island of Maui. With wonderful facility her mind perceived the truth and superiority of the new religion. And from that time to the hour of her death, a period of more than twenty years, she was the unwavering friend and patron of the missionaries. Through her influence, a station was soon established upon Hawaii. And although the post occupied was at least sixteen miles from her residence, yet she, her husband, and their train, repeatedly went that distance to hear the preaching of the gospel. And what has been the result. The church collected in this district, now numbers more than 1,000 members, in regular standing. And these are the church members whose labors and sacrifices to build a house of God, were described in the May number of the "Dayspring." The average attendance on the Sabbath is now fourteen hundred. Go back now and look at Kapiolani, in less than three years after she had for the first time heard the gospel. "She is in every respect perfectly moral; she appears in a neat dress; has in many respects adopted the customs of refined society; and is in her own character, raised so far above the generality of the nation, that one can hardly avoid the belief that she was educated among an enlightened people." But the change was not outward merely.

"I love to go to the house of God," she said to her pastor, "for there I forget all about this world. When among the chiefs, I hear so much said about money, and cloth, and land, and ships, and bargains, that it makes me sick, and I wish to go where I can hear about God, and Christ, and heaven; this cures all my sickness, and I never get tired of it." In the same conversation, she asked her pastor, with great earnestness, whether he did not think she had two souls. She said, "It seems to me that I have one good soul, and one bad one. This says, God is very good, and it loves God, and it prays to him, and loves Jesus Christ, and loves preaching, and loves to talk about good things. The other one says, it does no good to pray to God, and go to meeting, and keep the Sabbath."

Not far from this time an event occurred, peculiarly illustrative of her character. Kapiolani descended into the great volcano of Hawaii. In order to appreciate this act, let the reader remember, she, in common with all her countrymen, had entertained the most superstitious fears of this volcano; that it was firmly believed to be the residence of Pele, a most vindictive and cruel goddess, who destroyed every one that offended her; that this volcano, which is indeed one of the most frightful in the world, was never approached without a peace-offering to the terrible goddess who resided there; that no native was ever known to venture down into the crater; and that the mind of Kapiolani had but just awakened to the darkness of her nation. Let all these things be considered, and what demonstration does it afford of the power of the gospel, that a heathen woman should determine to show her utter disbelief of the existence of Pele, and her freedom from all superstitious fear, by boldly descending into the crater, and that too in spite of all the entreaties and resistance of her friends.

"*If* I am destroyed," she exclaimed to the multitudes who entreated her to forbear, "then you must all believe in Pele; but if I am not, then you must all turn to the palapala," (gospel). Placing the matter on this ground, she boldly approached the crater. And as she drew near, the man whose business it was to feed Pele, by throwing berries into the crater, begged her to proceed no farther. "What," said she, "will be the harm?" "You will die by Pele." She answered, "I shall not die by your god; that fire was kindled by my God." Onward she went.

Descending several hundred feet into the crater, she united with her attendants in prayer to the true God. What a scene! Below them rolled the fiery billows of the volcano—above and around them were the blackened and rugged sides of the crater, echoing to the voice of prayer! Having ended her devotions, she eat the berries consecrated to Pele, and threw stones into the crater. The result was as might be expected. The people proclaimed Pele destitute of power.

In 1825 she was admitted to the church, and the same year established among the people a missionary society, which contributed, the past year, fifty dollars in aid of the mission. In 1826, the missionaries bear the following testimony to her worth:

"No woman in the islands has so wholly given herself up to the influence and obedience of the gospel. She had a steady, firm, decided attachment to the gospel. Her house is fitted up in a very decent style, and is kept neat and comfortable, and her hands are daily employed in some useful work."

Kapiolani died May 5th, 1841, and at this date, more than fifteen years after the preceding testimony was given, the missionaries write, "Her end was one of peace, and a decided evidence that your missionaries have not labored in vain. Her life was a continual evidence of the elevating and purifying effects of the gospel."

To this Christian life, closed by so triumphant a death, let the opposer of missions come, for an answer to his obstacles, and the faint-hearted in the cause, for motives to encouragement.—*Dayspring.*

ARISTOCRATIC TASTES OF THE EAGLE.

A writer in Silliman's Journal, giving an account of the birds of Connecticut, thus describes an eagle, domesticated in his yard. It was what Audubon calls the "Washington eagle":

"This noble bird was shot in New Canaan, in April, 1821, and was sent to me in Stratford, by Mr. J. Silliman. He soon recovered from his wound, and became perfectly domesticated. I kept him awhile confined, but soon found it unnecessary, because, if he left my premises, he would return to the stand at night. I have known him to eat fourteen birds, (mostly *Muscicapa tyrannus*, or king bird,) and then he was satisfied for a week. He appeared to prefer this mode of living, and paid no attention to a daily supply. He, however, in the course of the summer, became so mischievous among the young ducks of my neighbors, that I was compelled to kill him. A single anecdote of his conduct may not be uninteresting. While he had possession of my front yard, occupying the centre as his stand, (the walks making a semi-circle to the door,) he would remain perfectly quiet, if *gentlemen* or *ladies* entered; but if a person with tattered garments, or such persons as were not accustomed to come in at the front door, entered the yard, it was actually dangerous for them, and they could only escape the tremendous grasp of his talons by running with their full strength, and shutting the gate after them. Facts of this kind often occurred; and I was occasionally compelled to release from his grasp such individuals as he had taken captive. With one claw in the sward and grass, he would hold quietly any man with the other. My domestics, both male and female, often felt this power of his talons and grasp. He would not allow their passing in that yard; and long acquaintance did not change his temper towards them. If, however, such persons passed him in the adjoining yard, to the door in the rear of the yard, he made no complaints. What renders this truly remarkable was, he had no training to this purpose while in my possession, and was wild when I received him.

From the London Quarterly for May.

THEODORE HOOK'S CONVERSATION.

We have already expressed our opinion, however, that Theodore Hook's ability in conversation was above what he ever exemplified in his writings. We have seen him in company with very many of the most eminent men of his time; and we never, until he was near his end, carried home with us the impression that he had been surpassed. He was as entirely, as any parent of *bon mots* that we have known, above the suspicion of having premeditated his point; and he excelled in a greater variety of ways than any of them. No definition, either of wit or humor, could have been framed that must not have included him; and he often conveyed what was at once felt to be the truest wit in forms, as we believe, entirely new. He could run riot in conundrums; but what seemed at first mere jingle, was often perceived, a moment after, to contain some allusion or insinuation that elevated the vehicle. Memory and knack may suffice to furnish out an amusing narrator; but the teller of good stories seldom amuses long, if he cannot also say things. Hook shone equally in both. In fact, he could not tell any story without making it his own, by the ever-varying, inexhaustible invention of the details and the aspects, and above all, by the tact that never failed to connect it with the persons, the incidents, the topics of the evening. Nothing was with him a patch; all was made to assert somehow its coherence with what had gone before, or was passing. His play of feature, the compass and measure of his voice, his large and brilliant eye, capable of every expression, from the gravest to the most grotesquely comical, the quiet aptness of every attitude and gesture, his power of mimicry, unrivalled but by Mathews—when to all this we add the constant effect of his innate, imperturbable good humor—the utter absence of spleen—and ever and anon some flash of strong, sterling sense, bursting through such an atmosphere of fun and drollery, we still feel how inadequately we attempt to describe the indescribable.

FOR HOUSEKEEPERS AND FARMERS.

How to Clean Kid Gloves.—Take a piece of flannel, moisten it with a little milk, rub it on a cake of nice, hard soap, and then apply it to the soiled part of the glove. As soon as you have removed the dirt, rub the kid with a dry piece of flannel. Care must be taken not to make the glove too wet. In these hard times, people must scour up, and make everything go as far as they can.

Corns.—Mr. Erastus Dudley, of North Guilford, having observed in our weekly paper the notice in reference to corn doctoring, called into our office this morning to say that the common bean leaf, bruised and applied upon corns every night, on going to bed, for about a week, was a certain remedy for these excrescences. He and others have tried it, with entire success.—*New Haven Palladium.*

Sowing Turneps.—Every farmer who has a vacant spot of good land, should sow a patch of turneps. They cost but little labor, produce abundantly in good seasons, and are always valuable either for feeding stock in winter, for the table, or for market. Turneps need rich, light soil, not too dry; new land is commonly preferred, or such as contains a good portion of muck, or vegetable matter.

The time for sowing common English turneps in this climate, is from the 20th to the last of July. The early Dutch, and the stubble turnep, may be sown as late as the 10th or 15th of August. The Scotch yellow turneps should be sown about the middle of July; they grow more slowly, and are more firm, consequently keep better for late winter use. Those who have not sown ruta bagas, or have lost them, should sow a few yellow Scotch. We need further experiments with the different kinds of turneps, to test their value and adaptation to our climate. Who'll try?

Turnep seed should be soaked in *tanners'* oil, for twenty-four hours before sowing; then drained and dried by rolling in plaster. This prevents the ravages of the little black fly, and promotes the growth of the young plants. Try it and see.—*Genesee Farmer.*

Use of Salt for Celery.—The Gardener's Chronicle recommends the use of salt as manure for celery, to be applied by watering the plants with weak brine. It says that the growth will be thereby greatly promoted. The experiment is worth trying; but care must be used not to apply too much; and as no exact directions are given, it must be settled by experiments.—*Ib.*

Toads.—Never destroy the toad! He is a benefit to the farmer, and one of the cleverest and most efficient "operatives" he can possibly employ. In the season of bugs and flies, a toad will do more towards the preservation of a garden than a man; and all he requires of your hands for this valuable assistance, is the freedom of your garden walks and beds, and the paltry shelter of a chip or turf! He meddles with no one's business but his own—constantly avoiding company, and intent only on extirpating those voracious insects by whose jaws the beauty of the garden is so frequently laid low.—Farmers who cannot conveniently keep hens for the protection of their garden vegetables, can raise no reasonable objections against keeping a few toads. They will not necessarily diminish the treasure of the exchequer, nor intrude themselves into scenes where they are not desired.—*Maine Cultivator.*

Texas and Mexico.

JUST published, and for sale at 143 Nassau street, fourth part of "The Legion of Liberty:" being a remonstrance of some of the Free Men, States, and Presses, to the Texan Rebellion, against the laws of Nature and of Nations. Price 6 cts. single; 50 cts. per dozen.

July 13, 1843.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job. xvii. 8.*

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philadelphia.

JOSHUA C. JENKINS

RESPECTFULLY informs his friends, and the public, that he has taken the old established

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BROAD and bleached muslins, 4-4 and 5-4 wide; Manchester ginghams, superior quality; apron and furniture checks, colored muslins, 3-4 and 4-4 wide; pantaloon stripe, bed-ticking, knitting cotton, lamp wick, cotton yarn and linen thread, white and black wadding, cotton laps, calicoes, assorted paterns; cotton stockings.

PLAIN GOODS FOR FRIENDS.

Small stripe seersucker, at 25 cents per yard; drab and white silk Barcelona shawls; drab and white silk cashmere shawls, all sizes; drab merino and cashmere shawls, all sizes; mousiin de laines, figured and plain; drab spun silk hose, with a great variety of linen goods.

The above goods will be sold at prices much lower than heretofore. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 5th, mo. 4th 1843. 6m.

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Arrangements have also been made to increase the quantity and variety, as well as to improve the quality, of free goods, under the assurance of more liberal encouragement, which we hope to realize.

Articles on hand—Good shirting and sheetings, bleached and unbleached; Manchester and cont ginghams, various qualities, patterns, and prices; apron and furniture check, do. do. do.; table diaper, (birdeye and huckaback,) bleached and brown; thin muslins for linings, brown, bleached, and colored; Canton flannel, brown and bleached; buff pantaloon stripes, fancy do. do. white and black wadding, stockings, half hose, lampwick, cotton yarn, of various numbers, cotton laps or bats, bed ticking, calico, towels, table covers, knitting cotton, &c.

We have also, dress cord, suspenders, garters, &c. &c. Terms cash. Articles wanted in reasonably large quantities may be made to order.

Orders from the country may be addressed to either of the committee—James Mott, No. 36 Church Alley; D. L. Miller, jr. 88 North Front street; Sarah H. Palmer, 33 North Fifth street; or to our wholesale agent, J. Miller McKim, 31 North Fifth street. Housekeepers are requested to call or send their orders to Lydia White, retail agent, corner of Fifth and Cherry streets.

Philadelphia, 4th mo. 13, 1843.

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